

The Congregational Quarterly

EDITORIAL

Men Without Work (Cambridge Press, 7s. 6d.) ought to be compulsory reading for (1) Members of Parliament; (2) all who travel in first-class carriages in the South of England; (3) all theological students—and their teachers.

The volume is a Report to the Pilgrim Trust prepared by a Committee of which the Archbishop of York was Chairman, a Committee which, aided by skilled investigators, has surveyed the problem of unemployment in six sample areas, described its effect on the lives and characters of those who have been long unemployed, and outlines the work done by voluntary service organizations. The six districts investigated were Deptford, Leicester, the Rhondda, Crook (Co. Durham), Blackburn, and Liverpool. The many statistical tables are illuminated by details of individual cases, and even hard-headed economists will not be able to read some of the chapters without emotion. We learn of the hard core of long unemployment which resists all trade recovery, of the way "the duration of long unemployment rises with its extent", and of how, as a man grows older, "once in the queue, always in the queue". Not only is the reader made conscious of "the shadows behind the queues"—the women and children, but also of the young lives whose future seems to be "to stand behind father in the queue". The isolation which unemployment in big cities brings in its train is emphasized, and we cannot but feel that here is a special challenge to and opportunity for the churches. The high moral standard and the independent spirit of many of the unemployed, especially the older unemployed, in Crook and Rhondda, are emphasized, though it is disturbing to be confirmed in the opinion that the same characteristics are not observable in the younger unemployed.

Not long ago denominational Assemblies seemed concerned about the unemployed. Now we seem to have settled down to accept passively as inevitable and unalterable a situation which this volume brings home to mind and heart. Are the Churches convinced they are doing all they can for people who seek work and find none?

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It seems likely that the present denominational divisions in the Church of Christ will be replaced by other divisions which do not

follow denominational lines at all. There are, for example, pacifists in all the churches, and their unity overleaps all ecclesiastical barriers. An apt illustration of this appears in two pamphlets which arrived from Messrs. Mowbrays as these words were being written. Both are by Anglican dignitaries, the first by Canon H. L. Goudge, of Christ Church, the second by the Archdeacon of Stoke, the Rev. P. Hartill. The first is *The Case Against Pacifism* (6d.), a sermon preached before the University of Oxford last January; the second is *Pacifism and Christian Common Sense* (1s.) in which Mr. Hartill shows how he has come to accept the pacifist position. It may be that the cleavage in the Church of the future will be between those who maintain that it is at times right and legitimate for a Christian man to use force, and those who hold that no Christian can do so either directly or indirectly. Such a division is envisaged in Canon Raven's new volume, *War and the Christian*.

There are, again, Fundamentalists and Modernists in all the Churches; here, too, the dividing lines are horizontal rather than vertical. And even in regard to ecclesiastical matters there are strange shiftings within the different communities. While some Congregationalists are moving far to the right some Anglicans are moving equally rapidly to the left. Thus we have the Bishop of Birmingham expressing himself as follows:

It is, I suppose, beyond dispute that practically all independent scholars are agreed that Jesus neither instituted sacraments nor founded a Church. I still remember the bewilderment and almost terror which I experienced when first, some quarter of a century ago, I came across this statement. So slow has been the advance within our own communion of knowledge of critico-historical enquiries into Christian origins that probably a majority, even of the clergy, are to-day ignorant not only of the arguments by which the conclusion has been reached, but even of the conclusion itself. Yet how its acceptance would simplify the tangled negotiations as to intercommunion which occupy "faith and order" conferences! Our Lord preached the Gospel of the Kingdom of God, gave men the Divine message of eternal life. But He left His followers free to organize themselves, to have bishops, superintendents, elders and so forth, as they thought best. Christ impressed upon His followers the value of prayer and taught them the sacramental principle that God reveals Himself through material things. But He left them free to create forms of worship wherein they should try to draw near to God, to win His grace and to gain spiritual strength to serve Him truly. Words like valid and regular, invalid and irregular, as applied to ministries and sacraments become meaningless in the light of modern conclusions from historico-critical enquiry.

How far does Dr. Barnes carry Free Churchmen with him? Are they

all prepared to live up to the "Free" in their name? Or are they afraid of it and desire to escape responsibility as so many people do to-day?

Our thoughts kept turning to the subject as we considered the problem which both the "Oxford" and "Edinburgh" Conferences found the most urgent and difficult problem confronting them, that of the nature of the Church, its ministry and sacraments. In reading President J. S. Whale's pamphlet *What is a Living Church?* we were checked exactly in the place where we came to a stop when reading the addresses which comprise the book. We read that in Christian worship there are "two permanent elements which together constitute a living, liturgical unity—a Word Service and a Communion Service", and that in the sacrament of Holy Communion "all the foregoing [praise, prayer, reading, preaching, and hearing of the Word] comes to a climax and action adds something new to thought". "What is the something new?", we found ourselves asking, and all the more because a little later Mr. Whale himself says:

We meet together at this Table that Christ may do for us here what He has done for uncounted generations of Christian men. Nothing "new", that is; a new realization, if you will; God's love made vivid and clear in the emblems of the sacrifice of the One lifted up that all men might see, but the one act, the "old, old story" of the love of God in Christ Jesus.

Mr. Whale, of course, is here following his teacher, Prof. C. H. Dodd, who has written:

In the Eucharist, the Church perpetually reconstitutes the crisis in which the Kingdom of God came in history. It never gets beyond this. At each Eucharist we are there. We are in the night in which He was betrayed, at Golgotha, before the empty tomb on Easter Day, and in the Upper Room where He appeared, and we are at the moment of His coming with angels and archangels and all the company of heaven in the twinkling of an eye at the last trump.

Are we unduly sensitive in seeing danger in this exaltation of the Sacrament of Holy Communion over that of preaching and in the use of phrases like "action adding something new to thought"? It is not so much that magical notions may easily be read into the words, but that they suggest that those whose worship does not include partaking of bread and wine lack something, that silent communion or worship with merely the Word preached is incomplete and inferior. Mr. Whale apparently thinks so, for he not only calls the Lord's Supper "the focal centre of the life of the Church", but he quotes Dr. J. W. Pickett's words in regard to India:

We were much impressed by the testimony of pastors and superintendents in the Vidyanagar and Govindpur areas as to the helpfulness of the frequent celebration of the Sacrament of

the Lord's Supper, and also by the appreciation of that Sacrament shown by many humble village men and women. The apparent dearth of spiritual life in areas where Christians have never participated in the Holy Communion, and the richness of that life in areas where the Communion Service is a prominent part of the Church programme, present a contrast which compels recognition.

And he goes on :

It is dangerously possible that Indian and Chinese Christians may say "The Christian tradition of the Church—its worship, ministry, and sacraments—is all very well for the West and for the Britisher who writes this book, but for *our* Christianity these things are not vital".

In fact, of course, if the main contentions of this book are true at all, they are necessarily vital for Christian men everywhere.

Consider these contentions in regard to the crucial question of the nature of the Church. Apparently it has been determined by some Congregationalists what things are necessary and vital for membership of the Church at all times and places. How powerful is the *Zeitgeist*, reflected so strongly in this demand, that there must be dogma, authority, dictatorship, regimentation, in religion, a totalitarian Church! When in the history of the Church has there been this uniform tradition and practice? Mr. Whale speaks of the "vital and significant fact" that "not a single Sunday morning has passed since the first Holy Week without Christian men and women meeting at the Holy Table". Such emphasis disturbs us. It may be so, of course; there may never have been a single Sunday without Christ's people breaking bread together, though many would demur to equating "breaking bread" and "the Holy Table". But there is a suggestion of omniscience about an unqualified assertion of this kind which reminds us unhappily of other claims. Are we now, having for centuries resisted the idea of grace passing through an unbroken chain of bishops through the laying on of hands, to speak about the unbroken chain at the Holy Table, as if grace lay in bread and wine? Is there not here again a definite approach to that form of mechanical idea of religion and the Church against which the Bishop of Birmingham so forcibly protests? Why is not the insistence on the continuity of the fellowship, with its worship, its proclamation of the Gospel, its call to declare the good news?

It would not matter so much were this just an emphatic expression of a preacher in an intense moment, but Mr. Whale reiterates the idea with the word "unbroken" many times. We are constrained to ask whether we still believe that the Spirit is to lead men into all the truth, or must we now consider the truth as something static and fixed in the Christian tradition of the Church, with the worship, ministry, and sacraments we have known? If so we must go on to inquire what is

that tradition—Roman, Orthodox, Calvinist, Anabaptist? That God may lead men into ways of worship, forms of ministry, and sacramental life so far unknown seems to be ruled out altogether, nor does there seem to be a place for a city where there is no temple. Again men seem to desire to limit the grace and the power of God; breathing the authoritarian air, they call for a new circumcision, a plebiscite when all must vote the same way.

The matter must be put to the test of experience. Through the centuries there have been countless Christians who have had communion with the God and Father of all without the use of sacraments; in Henry Barrow's words: "Many thousands that never attained the symbol of the Supper yet do feed of the body and blood of Christ unto eternal life". Not only so, but there are many people in all the Churches to-day who frankly acknowledge that they do not at the Sacrament of the Lord's Supper invariably receive a unique blessing. That may be their fault or their misfortune; but it is a fact, and a fact that is confirmed by personal experience. There have been times, gathered at the Lord's Table, when we have received the most vivid realization of God's redeeming love in Christ Jesus; but we have known the same experience from the spoken word and in silent worship. We think of times in Mansfield Chapel when the prophetic words of W. B. Selbie have sounded as the very voice of God, or in Whitefield's when Silvester Horne, inspired with social passion, has made us feel that the only life worth living was the service of men in the name of Christ. We think of times when a handful of people have gathered together, and men and women whose lips have been touched with coal from off the altar have led us in prayer into the very presence-chamber of the Living God. In the light of such experience it is useless to declare that some greater realization of the presence, power, and love of God can be obtained at the Communion Service. A chorus of voices testifies that for them there is nothing peculiar and unique in one particular sacrament, and it does not help to preserve that sacrament in its high place when extravagant claims are made for it.

Should we not do well, then, to recognize that in regard to symbols men's temperaments vary? There are those who find outward symbols a great help in worship. Others are indifferent to them, and others definitely repelled by them. Many of the last class could join in a fellowship meal and be conscious of real blessing, but the Communion Service, as they know it, with all its paraphernalia and accessories, especially since the introduction of individual communion cups, seems to them almost a travesty, and certainly does not dispose them to adoration and re-dedication. Those who share in some measure the tradition and the experience of the Society of Friends and who have learnt to regard all life as sacramental cannot possibly regard the sacrament of the Lord's Supper as it is now

observed as of supreme and peculiar importance.

It is clear that the question of the necessity and perpetual obligation of the two Sacraments is destined to be a central, perhaps a vital, subject of discussion in the next generation. That it concerns all the denominations is illustrated by Dr. Lofthouse's examination of Dr. Vincent Taylor's attitude (akin to that of Mr. Whale) in the April *London Quarterly Review*. We content ourselves now with putting two questions, to be dealt with at greater length elsewhere :

1. Can it be argued that it is according to the mind of Christ that men and women who believe on Him, who are prepared to confess Him before men and to serve Him humbly, should be shut out from the Church because they do not find outward symbols necessary or helpful, and do not believe Christ intended their use to be a perpetual obligation ?
2. Has not the time arrived when the Church must take a decision about the necessity of sacraments as it did about circumcision ? By all means let those of us who cherish the sacraments use them for ourselves and declare what they mean to us. But let us not make them a yoke for others which they are not able to bear.

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THE movement toward co-operation between the denominations seems to be proceeding much more rapidly in the United States than in this country. We recently heard that in the state of Connecticut all the large denominations, except the Roman Catholic, arranged for their Assemblies to be held in the same city at the same time and united in their public meetings. A very small step has been taken in our own country in this direction, for in 1940 when the Annual Assemblies of the Presbyterian and Congregational denominations coincide in London it has been agreed to hold a united public gathering. The project for a World Council of Christendom also seems to be getting more enthusiastic support in the States than in this country. The plan for this Council will be considered by the Annual Assemblies shortly. It is to be hoped that all Congregationalists will acquaint themselves with it and realize its far-reaching implications.

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It always seems strange to us that the Chancellor of the Exchequer does not resort to an obvious way of "raising the wind" by taxing all advertisements. Not only would this prove very lucrative—and there seems no great difficulty about collection—but several birds could be killed with the same stone : ugly hoardings which disfigure the countryside might be reduced, glaring and blaring electric signs dimmed, a bite taken out of the increasing brewers' profits, and perhaps even the horrible patent medicine advertisements which adorn the religious press "put on the spot". We can think of few proposals for which there is so much to be said.

IN our review of *The Fool Hath Said* we remarked on the intensity with which Mr. Beverley Nichols wrote on Christianity, the Group Movement, Beverley Nichols, gardening, and war. That verdict applies with even more force to *News of England* (Cape, 7s. 6d.). With great gusto and with a pen aflame, Mr. Nichols declares his concern for England—a country without a hero, which refuses to tackle the urgent problems of the day, national as well as international. Our buildings are a disgrace, air raid precautions are neglected and our civil aviation a matter *pour rire*, the goddess of chance rules, drunkenness is increasing, Oxford is decadent, and so is *Punch*, the Church of England (the Archbishop of Canterbury and the Dean alike) futile, Communism utterly ineffective and society rotten, and so on, and so on. What is to be placed on the other side? A dress designer with ideas, the ballet at Sadler's Wells, the B.B.C., Scotland Yard and the police, Miss A. M. Cameron's work at Lincoln, and above all Sir Oswald Mosley, who has a personality, a policy, and a religion. England lacks foresight above all, but the English spirit and the British Empire are worth fighting for, and Mr. Nichols throws over his pacifist convictions and declares himself ready to use force and to die for them.

It is all very confusing, and Mr. Nichols's admirers must be dizzily asking themselves where he will be when his next book appears. Certainly not in the same place, for that would be "boring"—one wonders how many times this word appears in the book. Mr. Nichols's weaknesses are patent even in his best chapter, his description of a coal mine, which ought to be read far and wide. Down under the earth he feels, not the stir of imagination at the power of coal, but "deep emotion", and suggests that it might be "a little boring" to assume the miners' position at the coal face even for a little time. Two pages later is a sentence, the blunders in which, in fact and spelling, will not give any confidence that Mr. Nichols is a safe guide:

. . . the inspiration which cause Stevenson to invent the steam engine came to him in an idle moment when he was watching a kettle boiling on the hearth.

Mr. Nichols, however, is a portent. In shrill notes he calls attention to the inefficiency of his fellow countrymen, contrasting it with the "clean-up" of the dictators and the controlled purpose of their people. Even if he has not "gone Fascist", he lauds the Fascist spirit, and the Fascist achievements. *News of England* will serve a useful purpose if it causes the people to wake up, shake off their lethargy, and face in earnest a critical situation at home and abroad. Even the author's hysteria may find its justification in rousing leaders and led from their slumbers.

A FAMOUS monarch of this country apologized for being an unconscionable time dying. Some notions are hard to kill, and it takes a long time to live down a bad name. This has been the case with insets used for parish and church magazines, so much so that even now there are Congregationalists who do not realize that an effort has been made to give the denomination a monthly inset of which it need not be ashamed. Fifteen years ago the *Congregational Church Monthly* was started in the definite attempt to provide an inset which in programme and production should set a new standard. It "caught on" at once, and is acknowledged to be the best medium whereby denominational headquarters can secure contact with the Congregationalist in the pew. Nevertheless from time to time we hear of people who "never look at the inset", who, when they have glanced at the local church news, throw the magazine into the waste paper basket. No doubt they are carrying over from pre-war days a picture of old-time magazines, but we suggest it would be well—and certainly fairer—to examine the *Congregational Church Monthly* for twelve months. It endeavours to help individuals and churches, and there is reason to believe it does not fail. Magazines, like individuals, should not be judged unheard, and they are few churches which would not find a local magazine with this inset a useful link with Congregationalism in general, an effective means of evangelism and propaganda, and a spiritual stimulus to their members.

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THE success of the Tyndale film has drawn attention, all through the country, to the work of the Religious Film Society, which is growing apace. The Society is now considering the possibilities in regard to the use of the film in religious education. There seem to be magnificent opportunities of service in this direction. We invite the attention of churches to the offer made by the Society in our advertisement pages. It is no secret that it is owing to the generosity of Mr. J. Arthur Rank that the Society is able to make this offer, and churches will be well advised to make use of it while it remains open.

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How many of our readers know this poem? It was written by Mrs. Coolidge, wife of the President of the United States, about a year after the death of her boy in Washington. One night she could not sleep; she turned on the light and wrote down these lines:

You, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace.

And when you went before,
 You left the gates of Heaven ajar
 That I might glimpse,
 Approaching from afar,
 The glories of His grace.
 Hold, son, my hand,
 Guide me along the path,
 That, coming,
 I may stumble not
 Nor roam,
 Nor fail to show the way
 Which leads us—Home.

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THE Congregational Theological Conference meets this year at Westminster College, Cambridge, July 4th to 7th. The subject is "The Christian Doctrine of Sin and Salvation", and the speakers and subjects are the Rev. John Marsh, M.A. ("The Religious Interpretation of Sin"), the Rev. E. R. Micklem, M.A. ("The Psychological Interpretation of Sin"), Dr. R. S. Franks ("The Ethical Interpretation of Sin"), Dr. A. T. Cadoux ("Punishment, Repentance, and Forgiveness"), and Dr. Vincent Taylor ("The Christian Doctrine of Salvation"). Inquiries should be addressed to the Rev. B. C. Plowright, 32 Oakhill Road, Beckenham, Kent.

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FROM *More Sheppard's Pie* :

An editorial correction in the *Schuyler Predicator* :

Instead of being arrested yesterday as we stated for kicking his wife down a flight of stairs and hurling a kerosene lamp after her, Revd. James P. Wellman died unmarried four years ago.

After the late Lord Oxford had made a powerful speech on a Licensing Bill, a hysterical lady asked him for a page of his notes as a souvenir of so great an occasion. Lord Oxford handed her an envelope on which was written : "Too many pubs".

"We shall not be praying for rain this Sunday, as the glass is too high".
 Vicar of —.

There was a very learned master at Eton who was wont to blush and lower his eyes self-consciously when the choir sang the anthem, "Where shall wisdom be found?".

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HEARD in Hall (the College shall be nameless) :

Principal. Where were you preaching yesterday, Mr. A ?

Student. N——. The church is vacant ; I found that students from two other colleges had written about Sundays.

Principal. Which were they ?

Student. Paton and *Sheffield United*.

The College which just failed to get into the First Division.

OUR correspondent writes: "There will probably be more talk about a picture rejected by the Royal Academy this year than about any picture exhibited. On Press Day Mr. Wyndham Lewis was strolling about the "disgusting bazaar in which every sort of filth is accumulated every year", no doubt to show his contempt for those who rejected his portrait of Mr. T. S. Eliot. Not having seen the picture, we can express no opinion, though it is to be hoped it is utterly misrepresented by the reproductions which have appeared in the papers. Not even Mr. Eliot's best friends could identify him in those reproductions. It really is high time these temperamental people ceased to be so childish. A cricketer does not resign if he is not selected for the Test Team, nor does a writer send loud wails to the skies if a publisher declines a manuscript. In other spheres of life men accept decisions though they disagree with them, and they recognize the *bona fides* of those who make them.

Turning from the picture not in the Academy to those which appear there, it may be said at once that the Academy is above the average level. There is an encouraging amount of really competent painting, even if there be no pictures which one feels will last for all time. The married couples, the Knights and the Elwells, are again conspicuous: Mr. Harold Knight's portraits are extremely well done and Dame Laura's "The Thames", and "Circus Matinée" are the best of her six exhibits. The Elwells' interiors are again superior to anything in their genre. This year they are joined by a relative, Mr. F. K. Elwell, whose "The Georgian Room" is in true succession. Mr. Munnings and Mr. Lamorna Birch are represented by characteristic paintings, and the President has some quiet landscapes which will delight his admirers: there are a surprisingly large number of small landscapes which are very well done—and when had the Academy so much snow?

Mr. Brockhurst's portraits have the firmness and clarity we have come to expect in them, while Sir John Lavery's portrait of the Poet Laureate is an admirable piece of work. Among the other portraits, Mr. Hugh G. Riviere's struck us as possessing great merit. Mr. Gerald Kelly was not, I thought, so good as usual: his portrait of Sir John Simon is certainly below his best work, and his painting of The Grand Canyon is especially disappointing. Nor does Mr. Simon Elwes reach his highest level. Mr. Edmond Brock's "Jane", daughter of Viscount Castlereagh, is a lovely picture of a lovely child.

Some painters with distinguished names do not seem to pose their sitters very well. Here they could learn from Mr. George Belcher, whose portrait of a fat old lady with a bottle of beer on the table is excellent in both face and pose.

Apart from the Coronation there are not many topical pictures, but among them are two on Spain which are distinctly effective—Mr. J. B. Souter's "Lament for Spain", a woman in black with city

buildings in the background, and Mr. W. Russell Flint's "In Their Own Home"—women standing against a wall in a house covered by the guns and revolvers of sitting men.

Many visitors will make first for Mr. Frank O. Salisbury's picture of the Coronation, in which the artist has accomplished a difficult task with great skill: the Archbishop of Canterbury is especially good, the robes very well painted, and the lighting effective. Naturally this year sees a good many pictures of the Royal Family, not uniformly successful.

There are very few divines among the portraits—a great contrast to some Exhibitions. The number of religious pictures can be counted on the fingers of one hand. The Central Hall contains four panel decorations for the Essex County Hall: "Samuel Pepys at Harwich"; "John Ball and the Peasants' Rising of 1381"; "Boadicea"; and "The Pilgrim Fathers Embarking at Plymouth". The last, though the work of an Academician, is easily the worst of the four. [The Art Critic of the *Times*, I see, thinks it the best!] If the Pilgrim Fathers looked like this, they would never have crossed the Isis or the Spen, to say nothing of the Atlantic!

Congregationalists will find little of special interest to them this year, though they will like to see Mr. Harold Knight's portrait of Dr. Dorothy Brock, and there is a pleasing colour woodcut by a young Congregational artist, Miss Meryl Watts.

There are no humorous pictures, unless Miss Hodgson's "The Birth of Venus" be deemed humorous, but Mr. Steven Spurrier's horribly cynical "Pray Silence"—flushed men and fat and flabby women after dinner—makes one doubt the divinity of man!

Among other things worthy of note is Sir Muirhead Bone's "Coronation Week: Trafalgar Square" in chalk, and some admirable miniatures, notably one of the Queen. It is worth while spending a little time in the Architectural Room, though there one cannot help but notice how Civic Centres and Public Buildings have replaced Churches in the course of the years.

Among the best busts is Mr. Walter Marsden's "King Albert of the Belgians". There is a recumbent effigy of the late Bishop Talbot, and a bust of Dick Sheppard. Mr. Loris Rey's head of Sir Michael Sadler is well done, but supporters of the National Government are advised not to look at the cubist head of Mr. Hore-Belisha.

A touch of modernism is supplied by two exhibits of Mr. C. R. W. Nevinson which arouse both interest and questionings.

THE MESSAGE OF THE CHURCH.

By Principal E. J. PRICE, M.A., B.D.

THE message of the Church to the contemporary world can be determined and appreciated only in the light of certain dominant tensions which together constitute a situation of crisis on a scale for which history furnishes very few, if any, real precedents.

It is generally agreed that the most significant phenomenon in the world to-day is the breakdown of the spiritual bonds and ethical principles which have hitherto controlled the common life. Constraints and disciplines which hitherto have enjoyed an almost universal validity are contemptuously cast aside. A more or less established situation which permitted a secure and ordered progress in culture and civilization has given place, since the War, to a world-wide explosion of demonic forces threatening to issue in confusion, barbarism and chaos. At the Œcumenical Conference on Life and Work held in Oxford in July, it was noted that

the years that have passed since the Great War have witnessed a great change in the public temper in every land. Problems which the War created, left unsolved, or aggravated, have resulted in a state of tension which has now found expression in a resurgent nationalism, in selfish isolation, or in antagonistic national groupings, in rearmament on a colossal scale, and in the universal fear that a war which all nations dread is at hand¹.

Elsewhere in the preparatory volume² attention is drawn to

the exaltation of the material above the spiritual in the activities of capitalistic Society, the claim of the national state to be the ultimate authority in matters of faith and conduct, and the exercise of absolute power by dictatorships involving the destruction of human values

as features in the world-situation which "are in complete opposition to the claims of Christian discipleship".

Thus we are presented with a group of tensions which, taken singly and together, furnish a crucial test of the validity and effectiveness of the message of the Church to-day. I summarize these tensions under four heads: (1) Between Humanism and the Gospel of Redemption. (2) Between Nationalism and the claim of the Universal Society. (3) Between the Economic order based upon acquisitiveness and the Spiritual order, based upon love. (4) Between ecclesiastical and denominational loyalties and the world-significance of the Church of God.

¹ *The Churches Survey Their Task*, 187.

² *The Church and the Function of Society*, 229.

1. *Humanism and Redemption.* Humanism is the philosophical expression of a general secularization of life and thought which demands the rejection of supernatural ideas and motives. Fundamentally it is the exaltation of man at the expense of God. Dazzled by his amazing achievements in knowledge, wealth, and power—as realized through the rapid advance of Science and the development of machinery—man has come to place supreme confidence in his own ability to achieve fullness of life. He is more than inclined to regard himself as lord of the universe, and sees no reason why he should humble himself in the sight of God. So far as God enters into his programme of life at all, He is not to be feared or obeyed, but used. For He is no longer Creator and Redeemer with an indefeasible right to man's worship and service. He does nothing in history; He has no purpose in the world; and man is called not to the surrender of his will to God, but to the deliberate exploitation of the divine in his own interests. Thus God is no longer a challenge to conscience; He is secularized and brought down to the level of man's undisciplined will.

And thus, having reduced God to his own level, man proceeds to shape Him in his own image. He sets up ideologies as gods before which he prostrates himself in slavish reverence. Hence emerge pagan types of religion which bestow upon finite entities such as blood, or soil, or race, or nation, an absolute claim to man's loyalty. Thus, having turned his back upon the God who is enthroned in the heavens, man bows before Cæsar; and having repudiated a heavenly kingdom, he pursues the phantom of an earthly kingdom wherein his destiny shall depend solely upon his own genius and upon his own right arm.

The inevitable result of this avowed or implicit rejection of God is the emergence of what has been called "demonism". Once man has dethroned God in favour of his own ideals and his own genius, he falls into the hands of forces which are in fact sub-human. The demonic principle invades and drags down all his noblest achievements, so that instead of making for a better and more satisfying world, they actually plunge the world into disorder and ruin. It is a significant commentary upon the boasted self-sufficiency of modern man that his greatest triumphs are apt to become the instrument of the most devilish purposes. Thus the conquest of the air, the outcome of magnificent patience, courage, heroism, and steadfastness, becomes a means for the wholesale destruction of cities with their teeming populations. Similarly, the wireless, so beneficent in a thousand ways, becomes the instrument of lying and poisonous propaganda, while the development of Science in general leads to poison gases and a panic fear that grips all nations. And again, within each nation, the growing mechanization of labour, which holds out a promise of vast increase of productive power, together

with an enormous diminution of the strain of toil, brings with it new forms of drudgery scarcely distinguishable from slavery, and creates large-scale unemployment with consequent poverty and degradation of mind and body. A diabolic menace haunts all progress in knowledge and power which is independent of faith in God. A generation ago we were bidden to salute the saints of rationalism; to-day we confront the devils of unbelief.

In face of this situation the Church cannot afford to be in any uncertainty about its message. Christianity has never believed in the self-sufficiency of man or in his power, unaided, to control his destiny. On the contrary, it has based its message upon a view of human nature as fallen and in need of Redemption. Christians have not been taking the doctrine of the Fall very seriously in recent years. We have either ignored it, under the influence of a Victorian optimism for which there is no ground in the New Testament, or we have explained it away in deference to the supposed demands of modern Science. But whether we can find a satisfying explanation or not, the fact of the Fall stares us in the face in this modern world. Man is manifestly off the track; he is not merely missing the mark; he is repudiating the true end of his being. Pride and self-glorification have twisted and distorted his nature, and the plain fact that we cannot escape is that "Men are at odds with themselves and with one another because they are at odds with their Maker"³.

Now this surely demands a more radical understanding of the meaning of sin as the principle of separation between man and God. We moderns have almost forgotten that word "sin". We are so eager to apologize for it, to explain it away, to deal charitably with it as a sort of human foible, that the word has ceased to have any effective meaning, and is on its way to disappear altogether from our religious vocabulary. Even when we recite the General Confession we jib at the phrase "miserable offenders". It is not merely that we are by no means miserable. We do not really believe that we are sinners needing mercy and pardon. The very suggestion hurts our pride and shocks our self-sufficiency. For the treatment of moral and spiritual difficulties and troubles men no longer turn to the Church and its ministry, with its 2,000 years' experience of the cure of souls. They turn to the psychologists in sure confidence that a complete re-adjustment to life can be brought about by a redistribution of their own vital energies rather than by a new creation through the redeeming activities of God. All this is part of the secular mind, which looks to man himself for all that he needs for wholeness of life. I do not undervalue the immense service that is being rendered to sick souls by our increasing command of the principles of therapeutic psychology. I would only remind you that those who understand best this new technique are precisely those

³ *The Churches Survey Their Task*, 195.

who are most clearly aware of its limitations. Psychology in the service of the Gospel is one thing; psychology *instead* of the Gospel is quite another thing. A man may, through analysis or sublimation or re-integration, secure release from inward disharmony, frustration, fear, or even from a sense of guilt. The release may be quite real and lasting so far as it goes and yet, as the Rev. N. A. Turner-Smith says, it "may have little to do with God. It may even lead away from God", with the result that "troubles will begin to pile up again and other false adjustments begin to accumulate". For "unless the release is a release towards God there is no forgiveness. And without forgiveness there is no fullness of life"⁴.

Hence we have got to get deeper if we are to deal with the real cause of the world's sickness and instability. In President J. S. Whale's words⁵:

The Christian way of thinking about sin—all the rampant lies, cruelties, and degradations in human life, proclaimed any morning in any newspaper in any part of the world—is that sin is more than a private thing like vice, and more than a social and public thing like crime; it is moral evil seen in its relation to the holy purpose of God.

As such it has a world significance. It infects the whole of life, like a demonic influence corrupting all our human gains. As we see it on the world scale to-day, it is irrational, senseless, and ruinous. The Greeks had a word for it, *hubris*, that inherent madness issuing in destruction that furnishes the theme of the greater tragedies. Euripides and Shakespeare could teach the modern world a great deal about the real meaning of sin. The trouble is that we are still under the thrall of the Victorian belief in a natural law of progress, though one would have imagined that the history of the last 25 years would have smashed it to atoms. There is no progress unless we are moving toward God; and that is a movement which can be initiated and sustained only within the redemptive purpose of God. To realize that in all its profound significance for life is to recover poise, equilibrium, stability, and fundamental sanity.

Instead therefore of permitting God to be ignored or reduced in order that man may be glorified, the Church must re-affirm the authority and the power of God as Creator and Redeemer. The all-dominating fact is that this is God's world not man's, or rather that it is man's world only because it is God's. It is primarily the sphere of God's word and deed, and until the world has once more come to terms with that revolutionary truth, it will remain perilously poised upon its apex. The whole of our civilization stands under the judgment of God, and therefore man, both individually and collectively,

⁴ *God in Control*, 28-29.

⁵ *What is a Living Church?*, 28.

stands in need of redemption; and it is the message of the Church that we have this redemption in Jesus Christ, who died and rose again for us, in order to re-create our individual and social life in accordance with the holy purpose of God. If that be not true there is nothing for the world but despair.

It must not be forgotten, however, that if the Church is effectively to bear its witness to the need and the reality of Redemption, it must present itself before the world as a redeemed community. It must realize itself afresh as a community, not of man's creation, but of God's—a community that Christ loved and to which He gave Himself "that He might present it to Himself a glorious Church". As founded and sustained in the Incarnation, the Church is the earnest and the instrument of a supernatural order. This is a vital fact that many Christians to-day are in danger of forgetting. They tend to concern themselves almost exclusively with the human aspects of the redeemed fellowship—its organization, its resources, what *we* can make of it. We try to run the Kingdom instead of being caught up into its divine movement. We should do well to ponder the words of Dr. Oldham⁶—

It has been the conviction of the Church from the beginning that it owes its being to an act of God in history. It is the abiding witness to the manifestation in history of a new reality. The Christian faith is not merely that events which took place in Palestine nineteen centuries ago have been the source of spiritual influences which have had a profound effect on the life of mankind. That is an indubitable historical fact. But the Christian faith expressed in the doctrine of the Incarnation and the Atonement means more than this. It implies that events took place which fundamentally changed the relations between God and man and instituted a new era in human life.

'This faith, as Dr. James Reid has recently emphasized⁷ afresh, dominates the New Testament. Jesus proclaimed that the Kingdom was at hand. He believed that God Himself was putting forth His mighty hand to intervene upon the plane of history, so that the new age was already dawning. He believed that through His death as the act of God's love and righteousness at the highest point of power, God's judgment-seat was being set up in the world, to the condemnation of all its false values, its insolent pride, its narrow nationalism, and its self-centred goodness. Through the Cross the Prince of this world was already dethroned. Moreover, in and through the Resurrection Jesus gave His abiding Presence to His disciples. Henceforth they were actually living in the new age; "for them the Kingdom of God had come and they were in it and of it". Again and again this note is sounded in the Epistles. Christian

⁶ *The Church and Its Function in Society*, 103.

⁷ In *The Congl. Quarterly* (Jan., 1938), 12-22.

believers have been delivered from the power of darkness and have been translated into the Kingdom of God's dear Son. They are citizens of a new world—"a colony of heaven settled meantime on the earth".

Dr. Reid would have us modern Christians grasp more firmly the truth that, as disciples of the Lord, we are now actually living in the age to come. "The Kingdom of God is here . . . The eternal world *has* broken into the world of time". True, it is incompletely manifest as yet. The world's life as a whole, our life as Christians, has still to be subdued unto Christ.

That is part of our task . . . But the Kingdom is here, and it means a new order of life, a new attitude to the world, a new set of values, a new relationship to men and to God.

This is the answer of the Church to the secularized mind of contemporary Humanism—an answer which consists not primarily in a human word, but in a divine Word and in a divine life made manifest in every Christian life and in every Christian fellowship. The way of secularism is the way of despair. The way of life is the way of Redemption. And to the Church is committed not only the message, but the manifestation of the powers of the world to come.

II. *Nationalism and the Universal Society.* The second characteristic manifestation of essential paganism in the modern world is the deification of Nation or State or Class as the sole claimant to man's absolute loyalty. Fundamentally this is a revival of that ancient form of paganism which set up Rome and the Cæsars as gods representing the divine significance and function of the State, and permitting no loyalty which could possibly come into conflict with them.

Now clearly, within its proper limits, nationalism is a good thing: next to the family, the nation is perhaps the most significant of those "orders" which, in the Providence of God, redeem human life from its solitariness by affording wider opportunities of fellowship and corporate action. The nation is an essential form of collective life. It is the guardian of special aspects of culture and tradition which hold men together in common aims and loyalties. It stands midway between the family and world-wide society; it is an enlargement of life and fellowship reaching out towards the family of man. For that reason patriotism, though not enough in itself, is not in its essence unchristian. A man owes love and loyalty to the land that has nourished him in mind and body, has shaped his ideals, and has largely determined for him his place in the world.

In the modern world, however, nationalism tends to become an end in itself—a principle of exclusion and antagonism, for which the only ultimates are race and blood and soil. Hence arises the fantastic

emphasis upon racial purity issuing in ruthless anti-Semitism and in the oppression of minorities; hence too arises economic nationalism, with its cult of self-sufficiency, and its futile endeavour to guarantee a purely sectional life in complete detachment from the world as a whole; hence also comes a cynical repudiation of international obligations and loyalties.

The logical outcome of this exaggerated nationalism is the doctrine of the omnipotent and omniscient state, to which the individual must surrender everything, his religion, his conscience, his honour, and his life. Against such a State the individual has no rights or claims; for the State does not exist as an instrument for the enrichment and development of the life of individuals; it exists in its own right, and claims the individual, body and soul, for its own maintenance and extension. Its activities are subject to no judgment but its own. It can be bound by no laws save those of self-preservation and self-aggrandisement. And since the individual has no rights over against the State, all forms of personal liberty are excluded. The Dictator re-enacts the *rôle* of the divine Cæsar, the god on earth of the ancient world.

It is in this situation, perhaps more than in any other to-day, that most Christians feel deeply the tension between a secular world-order and the claims of the Gospel. Some of our most perplexing problems arise out of the conflict between our Christian duty towards our nation and the sovereign demand of the will of God. When lesser loyalties, legitimate in their sphere, are turned into absolutes, they become idolatrous and demonic in character, and the Christian Church has no option but to stand for the will of God, at whatever cost. That is the position of the Church in Germany at the present time; it may be—it must be—the position of the Church in this and in all other lands if occasion of conflict should clearly arise between our duty to our nation and our duty to our God.

Part of the message of the Church to-day, then, is that men owe a duty to God which must come before their duty to any human institution, however precious and however deeply rooted in sentiment and affection. The Church must hold up its standard of judgment before the national life without fear or prejudice. Unlimited acceptance of the lordship of the State is as anti-Christian to-day as it was in the days of Decius.

Thus the Church must stand unflinchingly for the Universal Society founded by the will of God and affirmed in the Christian Gospel. It must realize itself as called to a ministry of reconciliation in a world that is broken and divided by mistrust, jealousy, fear, and strife. But in order effectively to discharge this ministry it must itself become a society so united in the love of God and the power of the Holy Spirit, that all differences of race, nation, culture, and class

become irrelevant to the common experience. Here we come upon the difficult problem of the colour bar as that exists in certain countries even within the Church. The problem scarcely arises in our own country; it is therefore easy for us whole-heartedly to denounce such racial discrimination as inconsistent with the universality of the Gospel; but we lay ourselves open to the retort that we do not understand the very elements of the problem. Nevertheless, we have the right and duty to say to our fellow-Christians, with all affection, that so long as racial discrimination exists within the Church, so long will its witness to the Gospel for which "there is neither Jew nor Greek, bond nor free" remain incredible and unreal to the world. The Gospel pledges us to stand for the universal brotherhood of all God's children, and to make that effective first within the fellowship of the Church.

Furthermore, we need to realize more clearly than many of us do, that the Christian Church to-day is, for the first time in its history, really world-wide. It has its communities in every land, and for that very reason can rightly claim to be the only institution in the world that stands above the international order and points the way to the actualization of a universal Society founded in the purpose of God. Over against the disruptive forces of aggressive nationalism and imperialism it is the mission of the Church to make manifest, on a world-scale, that human brotherhood which is attainable in no other way than in the fellowship of the love of God.

The contemporary world-situation clearly proves that there is no way of hope for men and nations along the path that leads to the deification of race, nation, blood, and soil. The new gods turn out to be false gods, who merely add "demonic power to the unredeemed passions of men"⁸. The crucial test of course is war. To the secular mind which repudiates any loyalty higher than that claimed by the State, war is a thing of glory, the final test of right, the essential discipline for the nation which truly envisages its highest good. Among us Christians there is unhappily a divided mind as to whether it is ever a Christian duty, in any circumstances, to take part in war. Nevertheless pacifist and non-pacifist are in essential agreement that war is the fruit of sin, in such wise that it is never easy, or even possible, to say where the responsibility exactly resides, because its secular causes permeate society as a whole. In view of the renewed glorification of war on the part of totalitarian communities, the Church must be insistent and emphatic in its condemnation of war, and must address itself by every means within its power to the removal of its underlying causes. For that it must return with eagerness to its evangelical task of winning the world from sin, from pride, from selfishness, from false values and distorted views of life, to the love of God in Christ our Saviour.

⁸ *The Churches Survey Their Task*, 68.

III. *Economics and the Kingdom of God.* An outstanding feature of the contemporary rejection of God is the way in which the secularist attitude is accompanied sometimes by a passion for justice which has many of the qualities of religion. On the one hand, it is true that in Russia and in other lands, every possible agency for influencing public opinion, the press, the schools, the wireless, and so forth, is being used systematically to indoctrinate vast populations with conceptions of life which are totally antagonistic to Christian convictions. On the other hand, the passionate enthusiasm which is displayed by many young Communists and Fascists, though actually godless in essence, has a fine quality of eagerness, discipline, and readiness for sacrifice, which might well put Christians to shame. Communism indeed, can rightly be understood only as a passionate protest against an economic and social order which denies elementary rights of justice to great masses of people throughout the world. That it is accompanied by a resentful repudiation of Christianity is largely due to the fact that the Church, as the embodiment of Christian profession and witness, has itself become deeply involved in the existing economic order. The traditional attitude of Christians in general towards the social and economic system has been based upon the view that, while love must regulate all the personal and private relations of men towards one another, the economic and political spheres, being founded in natural law, constitute an unalterable background of life which Christianity must accept as part of the divine providential order. Hence Christians in general have been content to limit the range of active benevolence to charity towards the poor and distressed without raising the question as to whether the universal love born in the heart of the Christian disciple ought not to react upon the economic order in such wise as to remove, as far as possible, the conditions which create and sustain poverty and distress. Lady Oxford says⁹ that Lord Balfour

had nothing active in his political aspirations; he saw nothing that needed changing. Low wages, drink, disease, sweating and overcrowding did not concern him; they left him cold and he had not the power to express a moral indignation which he was too detached to feel.

Behind this attitude, no doubt, lay the conviction so widespread among Christians at the turn of the century that Christianity is concerned solely with the relation of the individual soul to God and has nothing to say to the way in which men's lives are organized in society. This ethical dualism, with its too easy tolerance of existing social injustices, and its limitation of the sphere of Christian obligation and effort to individual relationships, has been at least partly responsible for the Communist repudiation of religion as the mainstay of reaction, and the repression of the Church as the great

⁹ *Autobiography of Margot Asquith*, ad loc.

obstacle in the way of a juster political and social order.

In this situation it is imperative that the Church should clear up its mind as to the relation of its message to the concrete social and economic order which is giving rise to revolutionary resentments on a world-wide scale. Are we to accept the traditional Lutheran doctrine of the independence of the world as over against the Church? As stated by Dr. Oldham¹⁰, the doctrine comes to this :

Christian love is not directly applicable to the life of Society. Social and political life is a sphere outside the competence of the Church [which] creates no new aims or norms for personal and social action different from those of the national ethos [so that] the Christian in public affairs acts in accordance with the same norms as non-Christians, and cannot do otherwise.

This manifestly denies to the Gospel any specific social content, and any claim to universality in life.

And meanwhile there are increasing numbers of men and women in our Churches who are inwardly perplexed and seeking guidance as to the Christian way of acting in business and in industrial life. It is becoming increasingly clear that the social and economic order has no more right than the national or political order to claim the absolute loyalty of the Christian conscience. The economic system can neither be taken for granted, nor dismissed as irrelevant to the spiritual life. For Christianity is essentially a social religion. In winning men to God it wins them from selfishness, pride, and self-sufficiency into fellowship, which finds expression in mutual love and service. It cannot escape the necessity of viewing all human relationships in the light of the fundamental relation of man to God. If the human relationships are wrong, the relation to God cannot be right. Both must be determined by the fact that Christianity witnesses to the infinite value of human personality realized in an order for which love is the supreme law.

There are not wanting those who speak or write about what they call "the social gospel", as though it were something other than the Gospel as ordinarily understood. There is only one Gospel, the Gospel of the redeeming grace of God in Jesus Christ, who saves sinners, and thereby saves society, by making possible the realization of new values based upon the will of God to renew the whole of life in accordance with His purpose in Jesus Christ. It is from this standpoint that the social and economic order, no less than the life of the individual, stands under the judgment of the Cross.

In the light of that judgment the economic order stands condemned in so far as it tends to serve the ends of acquisitiveness¹¹ rather than of service, creates and maintains inequalities of opportunity based upon the accidents of birth or wealth, places economic

¹⁰ *The Church and Its Function in Society*, 137.

¹¹ *The Churches Survey Their Task*, 104-9.

power over the lives of others in the hands of individuals who may or may not use it with wisdom and with a sense of responsibility, and frustrates the sense of Christian vocation in the case of masses for whom life becomes a merely mechanical routine, employment a gamble, and opportunities for personal development restricted and discouraged. Wealth as such is not the most fundamental cause of social bitterness, but rather the economic control over the lives of others which wealth so often brings. At Oxford the issue was simply stated thus ¹²:

Any social arrangement which outrages the dignity of man, by treating some men as ends and others as means, any institution which obscures the common humanity of men by emphasizing the external accidents of birth, or wealth, or social position, is *ipso facto* anti-Christian.

What then should be the Church's message?

(1) The Church should recognize quite clearly that it has a social as well as an individual responsibility—and that in both respects its message is primarily redemptive. Dr. Stanley Jones¹³ has noted that to-day while

there is definitely a weakening in the sense of individual guilt . . . the sense of corporate guilt is definitely strengthening. This generation is oppressed by sin in the collective life far more than the generations that have gone.

In Communist Russia there is a perverted recognition of the reality of collective guilt. It is identified with bourgeois Capitalism, and the remedy is to be found in class-war and violent suppression. Hence, the whole evil lies in the system as such and if that is changed, all is changed. The Church too must recognize that the system is evil, inasmuch as like all human things it is infected with corporate sin, which springs out of the blindness, selfishness, and moral insensibility of the individuals who make up society and who therefore constitute the heart of the problem. But the Church must also insist that mere economic adjustment cannot of itself destroy the evil. Utopia cannot be realized on a basis of unregenerate minds and hearts. The primary problem is one of redemption and renewal through the experienced power of the Cross, and it is for the Church to exhibit in action the more excellent way of dealing with corporate injustice by overcoming the evil in men's hearts.

(2) As part of its message the Church must present its own social ideals as realized in living fact within its own fellowship. The insidious influence of secularist and materialist standards of judgment and of action unconsciously pervades much of our Christian life and prevents the full realization of the kind of fellowship made

¹² *Ibid.*, 106.

¹³ Quoted in *The Congregational Quarterly* (Jan., 1938), 55.

possible and demanded by the Gospel. The Church must address itself to the redemption within its own life of all that is sub-Christian. In particular it must show to the world that divisions based upon class or wealth or privilege have no relevance within the community of God's people. It must realize in living truth what is called to-day a "classless society"—an end which is sought passionately in political ideologies, but is sought in and through violence instead of love, and is therefore too partial and too precariously based to be lasting. It must be shown that the only universal fellowship and brotherhood is that which is seen in the Church, where all barriers of race, nationality, class, sex, and education are finally broken down. Hence the Church is called to manifest to the world a fellowship more deep, more binding, more universal, and more lasting than anything else in the world.

(3) But more than that, the Church must be ever ready to bear its witness against social and economic evils as manifestly offending against the law of love. It must never allow itself to regard the economic order as something rigid and unchangeable, but must clearly proclaim that, like everything else, the economic order stands under the judgment of God. Emil Brunner¹⁴, while recognizing a divine purpose in the various "orders" which subserve our life in community, nevertheless sees in them revelations of human sinfulness and godlessness. Hence whenever they are transformed into absolutes they

become means of resistance to the Kingdom of God, misused in order to provide a theological justification for conditions which are contrary to the will of God, because they are contrary to love. Therefore, in view of the world as it is—the environment in which our neighbour lives—the will of God does not merely tell us to adapt ourselves, to accept, but also to resist, to protest, not to be "conformed to this world". The kind of apologetic . . . by which, with the aid of the idea of Providence, the existing "order" at any given time is justified as that which is willed by God, and every form of criticism and desire to change conditions is suppressed as "godless rebellion" . . . can only arise out of a condition in which faith has been badly distorted. Without a living, painful consciousness of the appalling contrast between the world which God wills and the world as it now is genuine faith cannot be imagined. The spirit which sighs for release from the oppression of the present "order" forms a necessary part of obedience to the Divine Command.

This does not mean that the Church is to become either a political party, or a framer of programmes for economic betterment. Nothing could be more disastrous. The Christian *qua* Christian is in no better position than the non-Christian to determine what practical

¹⁴ *The Divine Imperative*, 217-18.

measures are to be taken at any given time to give effect to the transformation of the social order by the spirit of love. This is a matter of technique, in respect of which deference must be paid to the knowledge and insight of the expert. Here, moreover, there is room for difference of honest and enlightened opinion in respect of the possibilities inherent in a given situation. It is the function of the Church, therefore, to take up the *rôle* of prophet rather than of legislator. Without direct concern for what is possible or not possible at the moment, it should proclaim those absolute values which originate in the law of love, and which throw out a decisive challenge to social wrongs in the existing order. In other words, it should hold up to men what have been called long-range goals—standards and principles in the light of which every concrete situation and every proposal for improving it must be tested¹⁵. Actually the believer ought to see the injustices involved in the existing order more plainly than others, and ought to be more resolute in working for the introduction of a better order. But Christian faith as such will not enable him to discover *what* this better order is. For that is a technical judgment to be arrived at on the basis of an intelligent and informed understanding of human affairs. Hence, as Brunner says, it is the task of the Church, as the community of believers, not itself to draw up plans for the "better order" but to aid those who are working for this end, and to set in motion the forces required for its realization. And to this task it can bring not only the keen eyes of love, but the redemptive power of God, which itself enlarges the area of possibilities and quickens their realization, by removing the stubborn obstacles to the fulfilment of the law of love that lie in the human heart.

The message of the Church therefore includes a vision of social and economic redemption to be proclaimed with passion and conviction. Here the initiative ought to lie with the Church, whereas in point of fact Christians generally have allowed the initiative to pass to others and have permitted themselves, more or less unwillingly, to be dragged along the path of reform by those who represent the secular spirit of justice¹⁶. The position has been admirably stated by President Whale¹⁷. While recognizing that the spiritual regeneration of individuals is the fundamental need, he believes that to end there is to come dangerously near to quietism and pessimism. "If", says he, "we 'keep politics out of religion' as we are often urged to do, we shall soon discover that we have kept religion out of politics, and have built the City of Destruction instead of the City of God". He therefore urges that a present day theology cannot be truly Christian unless it has a revolutionary sociology as

¹⁵ Cf. *The Churches Survey Their Task*, 90.

¹⁶ Brunner, *op. cit.*, 233.

¹⁷ *What is a Living Church?*, 84-85.

part of its implicit logic¹⁸. On the other hand he warns us that to make politics and economics the main concern of the Church "is to betray all that is distinctive of the Gospel as a supernatural Word of Judgment and Grace in Jesus Christ the Saviour" and is to "turn our backs on the very fact that makes our abiding problem; namely the mystery of iniquity, the fearful and universal fact of sin and Man's desperate need for redemption".

IV. *Ecclesiasticism and Oecumenicity*. The purpose of God as universal, and therefore as concerned with all men everywhere, can be realized only through a world-wide Church. This is the truth at the heart of Catholicism. There is no salvation outside the Church for the reason that wherever there is salvation there is the Church. Here too arises a tension which furnishes a problem for the Church to-day. The loyalty of the Christian is to the world-purpose of God. In actual fact, however, large numbers of Christians are conscious of no loyalty beyond that of the local congregation to which they belong. For many, indeed, the horizon is wider, but still only denominational; they are conscious of their unity as Methodists or Anglicans, or Congregationalists, or Presbyterians or Baptists, but not of their unity with Christians of other denominations. And, moreover, we are assured that in many quarters even denominational loyalty is declining. People pass easily from one denomination to another precisely because it is the local congregation and not any wider interest that holds them. And even denominational loyalty is apt to stop short at the national organization. In extreme circles in Germany indeed, the purely national character of Christianity is affirmed as a principle. The sublime universalities of the Gospel are openly repudiated, and the attempt is made to transform Christianity into something that is purely Nordic and Aryan, a reflection of the genius of the German people. This is nothing less than apostasy. It must not be overlooked, however, that even in our own land this nationalistic attitude in religion, while rejected in principle, is often implicitly affirmed in practice. Comparatively few Christians have any vital awareness of a world-wide fellowship of witness and of service as that which alone can meet the needs of the world and fulfil the purpose of God for human life. There is clamant need for the realization, at any rate in inward experience, of that one Church for which Christ died, and which He charged with the task of world-evangelization. This Church is a great deal more than the local congregation or the national denomination. It includes us all, whatever our ecclesiastical forms or preferences.

Many Christians are unaware of the fact that the Church to-day is actually universal, and that indeed it is the only truly international institution in the world. Indeed, one of the most significant features

¹⁸ *Ibid.*, 80.

in the world-situation to-day is the fact that, for the first time in history, to be a Christian is to be a member of a universal Society, seeing that there is now a Christian Church in every land on the surface of the globe. Moreover, the world itself is one world in a sense that has never been true before. We have reached a stage in history where all our problems, economic, industrial, social, and international, as well as religious, are world-wide in scope. Hence it is a significant fact that the Christian Church also is a world-wide phenomenon; its problems and opportunities are alike universal in gravity and in range. Hence the Church can never be merely a local community; nevertheless it can realize its world-wide range and function only in so far as its members, each in their several communions, discharge their tasks under the inspiration of a universal fellowship that is grounded in the purpose of God to bring the whole world to Himself in Christ. Then only will the Church be able to rise to the height of its divine calling and to depose those false ideologies of the modern world for which nation, race, soil, or economic system illegitimately claim that absolute authority which belongs only to God. The Church of the one Lord is entrusted with a message that knows neither barriers nor frontiers, "for He must reign until He has put all things under His feet".

JAPAN'S INNER CONFLICT.

By Dr. E. L. ALLEN.

Two souls in one people, such is Japan. And of what diverse elements is this people composed—the callous aggression of her military caste and the shy, fragile charm of her womanhood, arrogant Shinto nationalism and the Buddhist ethic of universal compassion! Strange land in which one is equally at home with the scent of cherry-blossom and the smoke of factory-chimneys! The business man in Tokyo or Osaka leads a double life; he inhabits one hemisphere in his office and another when at home. During the day see him at his desk, immaculately clad in the latest New York fashion, and surrounded by all the appliances which stand at the service of his Western prototype. Call on him in the evening—but not too late, unless you would infringe one of the rules of Japanese etiquette—and you will find him in his kimono, cross-legged on a spotless mat, and dipping his chop-sticks into a bowl of steaming rice or his favourite dish of raw fish.

How of these two souls to make one, how to fuse medieval tradition with modern energy, this is the problem with which Japan has striven ever since her ports were forcibly opened to the West. Hence the tension which betrays itself sometimes by internal political struggle and sometimes again by the march of her armies on the Chinese mainland.

This inner conflict is by no means unknown to the West. We are aware, too, that it operates on more than one plane of the national life. It appears, for example, in the Liberal policy of peace, retrenchment, and reform for which the Minseito government of 1929-31 stood so successfully that the military, in order to escape its toils, launched in September of the last-named year that adventure which placed Manchukuo on the map. It appears again in the struggle within the business world between those who wish to preserve the goodwill of China as their best customer and those "realists" who regard no agreements as likely to be lasting except such as are signed by one party on bended knee. In what follows, I shall seek to show how the same conflict is to be found on the spiritual plane, how the various elements which have entered into the making of the Japanese cultural and religious heritage have been sometimes in harmony and sometimes at variance. To achieve this object, it will be necessary to offer at the outset the briefest possible summary of that commerce in ideals which the Island Empire has carried on with the outside world since the beginning of her recorded history.

Buddhism was introduced from Korea in the sixth century of our era, and immediately provoked a conflict. The military leaders and the Shinto hierarchy made common cause against the innovator,

while a more liberal policy found favour with the civil administrators. After fifty years of struggle, victory fell to Buddhism. But in its hour of victory it came to terms with the enemy, and an amalgam of Shinto and Buddhism, with the local and national *kami* recognized as manifestations of Buddha, ruled the spiritual life of the country for centuries. With the new religion, the Chinese language and the Chinese classics established themselves firmly in Japan, and became an integral part of the educational system. The arrival of Christian missionaries in 1549 introduced an episode which has no connexion with what went before or followed, for after a century of remarkable success, the Western religion was stamped out in blood by a military dictatorship. Thereafter but little foreign influence seeped through the dykes of the Tokugawa regime, till in the middle of last century Christianity came back to Japan, this time in the wake of warships and trade.

In this religious development, the basic conflict is that between *Shinto feudalism and nationalism and the Buddhist ethic of universal compassion*.

Shinto is unique, inasmuch as it is the survival into modern times and in a powerful country of a comparatively primitive cult of the clan-ancestors and practice of the clan-virtues. The chief of the clan is of divine origin (the Emperor is descended from the Sun-goddess), and the highest honour which can befall the clansman is to die in battle under the eye of his chief. The moral code which accompanies this creed—if one can speak of a creed in such a case—is simplicity itself; obedience, fidelity, and military valour constitute the whole duty of man. One should be a true man to one's liege lord in peace and war, life and death. And the pantheon of this worship is crowded with divinities of all grades, natural objects, ancestors, and heroes, and behind these the primeval pairs who were at the origin of things.

If the Shinto horizon is bounded by clan and nation, that of Buddhism extends to take in the whole world. The only distinctions which are valid for it are spiritual; one is nearer than another to the ultimate goal of Nirvana. But all sentient beings, bird and beast as well as man, are pilgrims on that road at the end of which is Buddhahood. That we human beings are separate selves with conflicting claims is but one of the illusions which arise in the world of relative truth; in the realm of absolute truth we are one, and it is for us here and now to act out that metaphysical unity in which all barriers are broken down. So the Daibutsu of Kamakura is a heart of unbounded mercy for the myriad inhabitants of the myriad worlds. Says one of his modern devotees¹:

Amida is absolute. He is possessed of Eternal Life and fills all space with Measureless Light. He looks upon mankind with boundless mercy, and will not rest till every soul has been saved.

¹ Mori, *Buddhism and Faith*, 23.

And the virtues which the Buddhist is called upon to practise are those which are illustrated times without number in the many incarnations of his Lord—humility, patience, resignation under suffering, and non-resistance as the overcoming of evil with good.

Perhaps we may borrow two typical expressions of these so diverse spirits from Professor Anesaki's *History of Japanese Religion*, to bring out the contrast between them. The first is a Shinto song²:

Serve our Sovran at sea,
Our sodden corpses leaving to the salt sea;
Serve our Sovran by land,
Our corpses leaving amid the wild-waste bushes;
Rejoice to die in our dread Sovran's cause,
Never looking back from the border of the battles.

The other³ is the vow taken by the Buddhist initiate :

There are beings without limit,
Let us take the vow to convey them all across.
There are depravities in us without number,
Let us take the vow to extinguish them all.
There are truths without end,
Let us take the vow to comprehend them all.
There is the Way of Buddha without comparison,
Let us take the vow to accomplish it perfectly.

Sooner or later, it would seem, Japan was bound to choose between two so divergent ideals. Unhappily, however, any such decision has been evaded up to the present, and she has striven rather to hold them together. What that means can perhaps be best shown by outlining two contrasting examples which are set before Japanese youth to this day, the ruler saint Shotoku and the leader of the 47 *rōnin* in their deed of revenge.

It was the patronage of Shotoku (593-621) which enabled Buddhism to establish itself in Japan; he gave the Indian religion that practical turn which accords so well with the genius of the country which adopted it. For this man Buddhism was no flight to a future Nirvana but an impulse to works of faith and love in this present life. Schools, hospitals, orphanages, and homes for widows were founded by his charity; he endowed scholarship, sending some of his ablest young men to Korea and China for purposes of study. A student himself, he would expound in public the Sutras which these had brought back with them. The shrine is shown to this day in which he was wont to hold communion with the Goddess of Mercy amid the arduous business of the State. For him sovereignty was the supreme opportunity for service; in his own eyes he was a Bodhisattva, in this world to acquire merit not for himself, but for the ignorant, the wandering, and the unworthy.

The story of the 47 *rōnin* is one which has delighted each

successive generation of Japanese as book or as play. A feudal lord was done to death by his enemies and his retainers swore revenge. Oishi, their leader, planned that revenge with the cool deliberation of a statesman and the ardent will-to-die of a would-be martyr. To deceive the adversary, Oishi actually divorced his wife, expelled his children from the home, and took in a prostitute in their place. One of his men married the daughter of the architect of the castle which they would need to storm, so that he might have free access to the plans. When all preparations were complete, the conspirators met at a feast and swore to carry out their purpose without swerving, but without needless bloodshed. Marching through the snow of a winter night, Oishi and his sixteen-year old son led the two storming parties which took the castle and put to death the murderer of their lord. Then, when they had worshipped at the shrine where he lay buried and offered to his shade the head of his dead enemy, they gave themselves up to justice and committed *hara-kiri* without a murmur of protest. To this day the shrine where these men lie buried is frequented by pilgrims, and their deed is enshrined in the memory of the people as one of ideal heroism.

These *rōnin* were disciples of the master under whom Bushido—the way of the warrior—was developed and codified. Bushido owes much to Confucianism, and as much also to Zen Buddhism. For in the creative period of the religion in Japan, Buddhism did not merely stand over against the indigenous cult; it came to terms with it and became to some extent assimilated to it. This tendency can be traced as far back as Prince Shotoku. He showed already what Gundert calls⁴

that genuinely Japanese attitude to the multiplicity of religions; all alike are recognized, but all alike are made serviceable to the national interest.

Thus the second main conflict in the soul of Japan arose from *the clash between the original Buddhist ethic—Mahayana Buddhist, of course—which survived in the sects which worshipped Amida and the alliance with the Japanese tradition which was effected by the Nichiren and Zen schools of thought.*

Honen (1133-1212) represents the highest point reached by the Buddhist ethic of forgiveness in opposition to the Shinto ethic of revenge. The story of his vocation is told in that biography of him which deserves to rank with the *Little Flowers of St. Francis*. His father was killed by a private enemy in a time of lawlessness, and called his son to his bedside as he lay dying. "Do not", he said⁵,

let this rankle in your breast and lead you to avenge me on my enemy . . . If you harbour ill-will towards your enemy, you will never be free from enemies. So do not do it, but without delay

⁴ *Japanische Religionsgeschichte*, 30.

⁵ Coates and Ishizuka, *Honen the Buddhist Saint*, 103f.

forsake the world and become a priest. Then pray that I may attain Buddhahood, and also seek earnestly your own salvation.

What more natural than that the message of such a man, become monk and teacher, should be that of the boundless mercy of Amida Buddha?

One repetition of the sacred name, and one act of devotion towards Amida, is quite enough to lead one to birth in the Pure Land, and so you ought sincerely to receive and firmly hold to this gift by the act of faith, leaving no room whatever for doubting. It is an entire misconception, and quite contrary to the mind of the Buddha, to suppose that one's birth into the Pure Land of Bliss is rendered uncertain because of idleness or physical impurity, or because one shrinks from his mental distractions and illusions. You should never be afraid of your impurity as long as you keep up the daily practice of *Nembutsu* [loving invocation of the Buddha]⁶.

This message of a new and easy way of salvation for all, this evangel of "Just as I am, without one plea", swept through Japan in its day, and left in its wake the largest and most vigorous of all the forms of Buddhism in that country. But in one breast at least it roused furious opposition.

To the stern moralism of Nichiren (1222-1282), that Old Testament prophet in the garb of a Buddhist monk, the evangelical piety of Honen was an incitement to loose living, rank heresy, and a grave moral peril. But our concern here is less with his theology than with his patriotism. As his name suggested, he combined in his teaching the lotus of Buddha and the sun of Japan. In him, Buddhism became naturalized in Japan; he transferred the Western Paradise, the Pure Land of Bliss for which the believer yearns, from its location in a remote and imaginary clime to his own happy island-soil. He definitely preached the Buddhist doctrine as a means to the moral renovation of his beloved country, and it is this aspect of his work which has assured him of a lasting remembrance and a devotion ever renewed afresh among his people. The vow he took was not so much for the salvation of all sentient beings as for the salvation of Japan: "I will be the Pillar of Japan; I will be the Eyes of Japan; I will be the Great Vessel of Japan!" The future of Buddhism rests with Japan. "The transit of the moon shifts from west to east; this symbolizes the transmission of the Buddha's religion to the East."⁷ One of his modern admirers⁸ praises him for having rejected the pessimistic interpretation of Buddhism in favour of one more consonant with the activism of the national temperament:

It is not far wrong to say that he alone found the meeting-ground of Buddhism and the thoughts of our Japanese ancestors

⁶ *Op. cit.*, 330.

⁷ *Footsteps of Japanese Buddhism, Part I, 24, 27.*

⁸ *Op. cit.*, 17.

who, like sunflowers, most passionately sought after life and sunlight.

In other words, Nichiren cast Buddhism into a form in which it has ever since served the purposes of nationalism and militarism.

Zen Buddhism is of a different order. There is no fusion here of Buddhist and Shinto ideals, but rather a point of contact with Japanese national feeling is found in that strenuous inner discipline for a heroic life which samurai and monk have in common. The man who renounces all earthly joys for one instant's glimpse of that Reality which lies beyond all speech, is he not of one spirit with that other who sacrifices life at the will of his sovereign? The nearest parallel in the West to Zen is Stoicism, with its insistence on self-control and the suppression of emotion, its contempt of death and its permission even to invite it as a less evil than an intolerable life. Typical of the heroisms it could produce is that warrior-monk who, defeated and surrounded by his enemies in a period of civil war, chanted from the flames of his burning castle an impromptu song to the effect that fire does not burn, it is but the mind that thinks so.

The knightly code of Bushido is a synthesis of Zen, Confucian ethic, and Shinto loyalties.

The self-control that enables us not to betray our inner feeling through a change in our expression, the measured steps with which we are taught to walk into the hideous jaws of death—in short, all those qualities which make a present Japanese of truly Japanese type look strange, if not queer, to your eyes, are in a most marked degree a product of that direct or indirect influence on our past mentality which was exercised by the Buddhist doctrine of Dhyâna taught by the Zen priests⁹.

The same conflicts are to be observed in the Japan of to-day. The Buddhist ethic of universal compassion, enriched by contact with Christianity, has found one of its very noblest exponents in Tenko Nishida, as his Brotherhood of One Lantern is the living demonstration of its power and beauty. To have met this man and to have worshipped in the simple room which is the soul of his community—this is an unforgettable experience. His message is of the simplest: worship of the Light in the world, which is also the Light in every heart, and service without thought of reward. A young Christian of brilliant gifts who is one of the leaders in this group—for it is open to all faiths—speaks of them as the Quakers of Japan, and they are such indeed. Tenko Nishida himself has lived for years the life of non-possession and non-resistance, and followers of his have bound themselves to the same life, even amid the bandit-infested countryside of Manchuria. But while the inner circle is composed only of those who take the strictest vows, there is a Third Order who remain in the world.

⁹ Okakura, *The Japanese Spirit*, 83.

On the other hand, a blatant nationalism finds self-confident expression in Tenrikyo, one of the most recent as it is one of the most aggressive forms of Shinto. Its organization and methods are largely copied from Christianity. Founded in the middle of last century by a peasant woman, it soon drew to itself the protest of the villages against Westernizing innovations. It is the Japanese equivalent of "Throne and Altar", for it takes literally the old fantastic mythologies, sees in its holy city near Nara the centre of the world, and looks ultimately for what it calls world-peace but others might be inclined to term world-conquest—the submission of mankind to its sole legitimate ruler, the Divine Emperor. It is an eager young religion, still in the first hundred years of its existence, with an incarnate god, a fervent missionary passion, and unlimited faith in its own future. Tenrikyo boasts of its services to the national cause in time of war, and in return it enjoys the patronage of the military.

Now, as in the past, there is a Buddhism which comes to terms with the national tradition, and the vigorous personality of Nichiren is one of the forces making in our own day for an active, aggressive Japan. It was not for nothing that the late Emperor in 1922 conferred on him posthumously the title of *Daishi* or Great Teacher. The truly national significance of such an event was indicated by one of the newspapers of the time in a cartoon which showed the heads of the three political parties as for once united in requesting this honour for "the most aggressive of Japanese saints", as he has not unjustly been described. In the terrorist outbreaks of 1931 and 1932, while young officers did the work of assassination, one of the principal figures behind the scene was a priest of the Nichiren sect. And the latest (1936) English publication from the sect shows a photograph of the missionary headquarters which are in course of erection at Hsinking, and adds below another of a group of lads in the same country who are being taught by a Nichiren priest. It is hardly necessary to add that Tenrikyo missionaries entered Manchuria in the wake of the Japanese armies!

The question may be raised: Where does Christianity stand in all this? Unfortunately, the answer is neither as simple nor as gratifying as one could wish. Catholicism, of course, was an earlier acquaintance of the Japanese, but Protestantism was known to them only as one phase of Western civilization, the spiritual accompaniment of cotton goods from Manchester and big guns from Essen. And the new religion learned, as Buddhism had done before it, to accommodate itself to the tradition which it found in possession. Prof. Anesaki tells us that the attraction of Christianity for those who first accepted it was that in *Acts* they saw the very type of character which was wanted if the virtues which the samurai had cultivated in war were to be applied to the tasks of peace. The

Society of Friends was almost swept out of existence at the Russo-Japanese war, when the tide of national enthusiasm carried away most of its members. One of the leaders of the Japanese Church excused to me the inaction of his community on the ground that it was numerically so weak. "Now is the time to act", I replied, "once you become strong, you will be courted by the War Office, and tempted with all sorts of privileges to ensure your support!" But I am inclined to think that the record of Japanese Christianity in time of war is less of a scandal to the Christian name than that of Europe and America during the Great War.

For there as here the challenge of the Sermon on the Mount has proved inescapable, especially as this has been mediated through the personality and writings of Tolstoi. The Russo-Japanese war fostered a keen interest in the life and thought of the enemy nation, and seeds were then sown which are still bearing rich fruit. There are pacifists in Tokyo even in 1938, and some among them refuse to keep silence, even though they know that it is an evil time. Of Kagawa one need not speak, for he has become almost as well known among ourselves as among his compatriots. But Isoh Abe, the leader of the Labour Party, who was beaten by "patriotic" ruffians outside his home in a Tokyo suburb only the other day, is a Congregational minister who is as faithfully Christian as he is resolutely Socialist. It was the reading of a translation of Tolstoi in a Kyoto book-shop—Japan is the land of book-shops!—which sent Tenko Nishida out on his bold spiritual adventure. And there are those who say that while the Communist Party heads the black-list of the War Office, the name which stands next to that is the Christian Church!

The fact is, that with the advent in the sixth century of our era of a foreign faith and culture seeking admission to the country, and still more with the repetition of this phenomenon a century ago, there were two possible attitudes to the new arrival. Let us look at these as they concern Japan's problem *vis-à-vis* the West.

For the one school of thought, Western civilization is primarily an affair of technique, so that it can be taken over by Japan, while she herself remains inwardly the same. It was simply a means of doing more successfully what she had always wanted to do; the children of the Sun-goddess might build textile-mills and buy battle-ships, but children of the Sun-goddess they must remain! This view was taken by the military almost to a man. On the other hand, intellectuals like Shidehara, who wrote his diplomatic papers in English first and then translated into Japanese, and Takahashi, who was shot in bed with a copy of *The Times* at his side, took a very different view. They realized that Western civilization is in some sense a spiritual achievement, a tradition of respect for human life, government by discussion and consent, the effort to create a form

of society in which liberty and authority can each have its due place assigned to it. If this is so, then modernization means a change in the Japanese soul, it means being born again, and amongst those things which must die are the swagger and illicit heroisms of the samurai.

That is the ultimate meaning of what is happening in the Far East to-day, as the culminating point in a process which began when Perry and his "black ships" forced open a country which had willed to isolate itself from the rest of the world. Nor is this one of the irrelevancies of the academic mind; the question "What is our civilization?" is vital for the Occident as for the Orient. Wherein lies its peculiar contribution to human progress; in its spiritual efforts, half-defeated as yet, or in its much more obvious material gains? What do we mean by being civilized? Is it becoming more humane, less self-assertive, more open to the just claims of others and more conscious of our own defects? Or is it power, wealth, arrogance, increased territories, and a population at the beck of the drill-sergeant? That question is being put to us by Germany and Italy as well as by Japan. More than that, it is being put to us by our own history.

Perhaps, after all, there is no better way by which Japan can learn to value aright the various elements in her civilization, some native to her and some borrowed from ourselves, than by seeing us re-assess in sincerity and re-order in humility and wisdom our own heritage.

PRAYERS OF THE BIBLE.

By the Rev. R. K. ORCHARD, B.A., B.D.

THE Bible is the record of man's increasing understanding and response to the eternal approach of God to the human spirit. It is natural, therefore, that it should contain prayers of widely differing types and at many different levels of religious experience, since men learned, gradually and painfully, from the experience of the great religious pioneers in their midst, to seek in their prayers not to use God but to worship Him.

Just as the early religion of the Hebrews shared many of the characteristics of the religion common to the Semitic peoples of which the Hebrews were a part, so their ideas and practice of prayer can be related to those current amongst people at a fairly early stage of religious growth. Even the Hebrew words for prayer may have had their roots in primitive magical conceptions of prayer. Some scholars would interpret the common Hebrew word for "to pray" (*hithpallel*) as "to cut oneself" and suggest that the Hebrew of the very early days prayed by wounding himself with sword or lance, thus thinking to appease his god's anger or arouse his pity, as did the prophets of Baal in their contest with Elijah on Mount Carmel (1 Kgs. 18²⁸)—though the more common view now is that the word means "to judge, arbitrate, interpose" and signifies that the man who prays intervenes between Yahweh and the man for whom he prays.

But whether or no relics of primitive ideas of prayer are to be found in the vocabulary of the Hebrews, they are certainly present in some of the early prayers recorded in the Old Testament. A common idea in early religion is that the knowledge and use of the divine name gives the user a peculiar power over the deity thus invoked; he can in some sense coerce God to do his will. With this idea is connected the use of magical spells and formulae and, of course, oaths and curses. Traces of this early usage are to be found in the Old Testament. One of the commonest expressions for prayer in the earlier strands of the Old Testament is "to call upon the name of the Lord", which doubtless has its roots in the primitive idea of the use of the name as coercing the deity: so Jacob desires to know the name of his "divine wrestler" at Peniel (*Gen.* 32²⁹) in order that he may prevail over him.

Another connexion with magic, this time of the sympathetic variety, is to be found in the incident of Moses's holding aloft his wonder-working rod during the conflict with the Amalekites (*Ex.* 17^{8ff}). The idea that the Israelites prevailed when Moses held aloft his staff, and were defeated when he let it fall, is doubtless to be traced to the magical idea that an action on a small scale may produce an analogous action in a large sphere, like producing like.

Primitive prayer is very commonly connected with sacrifice. In Greek religion, for example, prayer and sacrifice go side by side; even Plato speaks of them as two things inseparably linked together. It was so with the religion of the Hebrews. In *Gen.* 4, in which the first reference to sacrifice is made (the sacrifices of Cain and Abel), there is also the first mention of the practice of prayer; "then men began to call upon the name of Yahweh". Similarly in *Gen.* 12⁸, when it is said that Abram builded an altar unto Yahweh, it is also said that he called on the name of Yahweh. Thus the apparent dominance of sacrifice does not mean that prayer was absent; the two seem to have gone together.

In the Old Testament sacrifice was generally regarded as a gift made by man to God. So it is commanded that when Israel sees the face of Yahweh three times a year at the three great feasts, he must not appear with empty hands (*Ex.* 23¹⁵; *Deut.* 16¹⁵). Such an association of prayer with sacrifice led to what we should regard as a very materialistic view of prayer—though one that is not, in principle, entirely defunct even in modern Congregationalism. The gift is offered to Yahweh on certain conditions. If He will do certain things for the worshipper, the worshipper promises to do certain things for Him. Thus we arrive at the idea of a vow. A striking example is found in the prayer of Jacob at Bethel (*Gen.* 28¹⁰⁻²²):

And Jacob vowed a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee".

There the two sides of the contract are clearly expressed. If thou then I And the cautious Jacob is not giving anything away: the agreement is carefully thought out. The offering of oil on the pillar is here the earnest that he will perform his side of the bargain with the Deity. Here we are at the childhood of the world's prayer-life, when the religion of the Hebrews had not advanced beyond that of the rest of the Semites. The idea of prayer in this earliest stage is not very different from that of the Arab's prayer recorded in Doughty's *Arabia Deserta*¹. The Arab, whilst on a raiding expedition, finished his prayers by saying, "O my Lord! I say unto Thee, except Thou give me a camel to-day with a water skin, I would, as it were, beat Thee with this camel-stick!" And in the evening, when he had gained his wish, he said, "Now ye may know, fellows, ye who blamed me when I prayed at dawn, how my Lord was adread of me to-day"! However, we still bless our battle-ships.

¹ II. 241.

And yet it was from these unpromising elements that the grandly spiritual prayers of the later portions of the Old Testament sprang, and they were arrived at—to look at the matter from the human side—not by rejecting all the primitive religious beliefs and substituting for them some alien growth of the human mind, but by accepting the old ideas and permeating them with new ethical and spiritual concepts, a new richer and deeper idea of what God was like and of His ways with men, so that the grosser elements gradually fell away like the dead wood from a living tree.

In the main, this advance was due to the great prophets of Israel, though they had their forerunners. As a result of their experience of the approach of God to their own souls they were enabled to make a two-fold advance. They established the belief in the possibility of a direct spiritual communion between God and man, independent of particular places and particular times and seasons, and of special rites. The culmination of this advance is seen in the prayer-life of Jesus, and in His consciousness of the ever-present reality and nearness of God, and in the New Testament generally, where many writers insist on the “access with boldness to the throne of grace”, and on the “freedom of speech” (*parresia*) which the Christian can have towards God. Secondly, the prophets recognized that the Holiness of God was not due to some mysterious and unaccountable power which might, at any moment, break out and injure the worshipper if he did not take the necessary precautions, but was through and through ethical and spiritual. There were, therefore, no hindrances to the approach of the soul to God other than those imposed by the infinitely holier character of God, which made it necessary for the worshipper to approach Him with confession and humility. The culmination of this advance is again seen in the New Testament insistence on the need for childlike submission in prayer.

Indeed, it would not be unfair to see the roots of Christian prayer in the prophetic mediation of Moses between Yahweh and Israel. He is the great man of prayer who intercedes for his people with Yahweh: none of his contemporaries stands in such immediate relationship to Yahweh as he. He communes with Yahweh “face to face”. He speaks with him “mouth to mouth”. In Heiler’s words²:

The tremendous dramatic realism which is peculiar to the prayer of great Christian personalities is the creation of Moses.

The prayer-life of the older leaders and prophets of Israel—of Joshua, Samuel, Elijah, Amos—is a deepening of prayer within the form achieved by Moses. They, too, stand to Yahweh in a direct relationship, and that relationship is not for their own advantage, but for the good of the community: they pray for their people and in the name of the people. This intercessory strain runs throughout

² *Prayer*, 121f.

prophetic prayer. It is significant that nearly all the prayers ascribed to Moses by a later age are intercessory. Samuel regards intercession as part of his official duty. "God forbid that I should sin against the Lord in ceasing to pray for you" (*1 Sam.* 12²³). Elijah prays for the restoration of the widow's son (*1 Kings* 17²¹). Even Amos, the stern, pleaded twice that the blow should not fall on Israel (*Amos* 7^{2, 5}).

This prophetic intercessorship may be said to culminate, in the Old Testament, in Jeremiah, whose spiritual biography, as revealed in his book, is one of the most moving documents of the human soul. For him it becomes a personal relationship in prayer. He has been described by Cornill as the first man of prayer known to the history of religion. Another has called him the "father of true prayer". We see him wrestling with spiritual despondency and a feeling of dereliction; struggling against, and yet upheld by, his sense of the compulsion of Yahweh's message; doubting, despairing, and yet achieving, in the end, the assurance that Yahweh is with him.

The psalms of the Old Testament in their inmost essence are nothing more than the prayer-life of Jeremiah transformed into poetry. The most profound word in the psalter—"Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever"—this word is just Jeremiah's experience, a confidence which he won first for himself and then for all the children of God after him.

To Jeremiah also is due the individualism of prayer, which, after the captivity, became the common possession of the Jewish people. As Bousset says:

The later Judaism did indeed liberate prayer from rite and cult for wider circles; it has worked prayer into the very substance of the devotional life of the laity; and it has created manifold forms of prayer.

We can see how these advances led to the purification and enrichment of the earlier ideas of the Old Testament. In Israel, as we have seen, it seems to have been the great prophetic achievement of Moses to have made personal communion with Yahweh independent of all sacrificial rites. Though in a later age the Israelites gave an important place to sacrifice, the prayer of the great prophets and psalmists was fellowship with God apart from any connexion with sacrifice³. There arose the thought that prayer is the true sacrifice and the only one worthy of God. Hosea speaks of prayer as the offering of our lips, and the psalmists repeatedly identify prayer and

³ The Hebrews, however, never seem to have achieved a similar complete independence from bondage to a particular *place*. They never escaped from the idea that the Temple was particularly the place where Yahweh was to be worshipped. Hence the emotionally charged references to Zion in the Psalms, which we spiritualize, but which were much more literal to the singers themselves.

sacrifice: "Let my prayer be set forth as incense before thee; the lifting up of my hands as the evening sacrifice". The same thought is carried on in the New Testament by the writer to the Hebrews when he says, "Through him let us offer up the sacrifice of praise to God continually, that is, the fruit of our lips". Thus in the psalmists the offering has become spiritualized. Some of them directly deprecate the offering of the flesh of animals to Yahweh: "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offerings". But they have a new offering of their own to bring: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer" (*Ps.* 19); "Let my meditation be sweet unto him" (*Ps.* 104)—they say at the end of their songs. The psalmist presents the sacrifice of a sweet song to God in the place of the sweet savour which his religious predecessors delighted to offer.

A similar spiritualization of early ideas can be seen in considering other primitive elements in prayer which we have mentioned. The magical use of the divine name gives way to the psalmists' reverence for the name of the Lord with its rich content of Yahweh's dealings with the nation in the past, and its implied acknowledgment of divine sovereignty. The primitive tabu is transformed into the recognition of Yahweh's moral holiness, so that He can only be approached, not by one who takes the necessary precautions to avoid infringing the tabu, but by one who has "clean hands and a pure heart" (*Ps.* 24^a), who "walks uprightly and works righteousness" (*Ps.* 15^b), for "evil cannot be a guest with him" (*Ps.* 5^a). The sympathetic magic of Moses and his wonder-working staff is the primitive prototype of the prophet's intercession for his people with Yahweh. Even in the vows, the lowest form of prayer, we can see the beginnings of the spiritual recognition that Yahweh is faithful to His promises—that it is on the human side that the agreement has been broken—a recognition which underlies the great emphasis on history in Hebrew prayer, the worshipper delighting to trace Yahweh's faithful dealings with His people in their history. He is conscious that Yahweh's providence is evinced in the whole of history (*cf.* *Ps.* 78).

The transition to the prayer of the New Testament is to be found in Judaism, two of whose legacies to Christian prayer we have already noticed, *viz.*, the consciousness of the ever-present help of God, and the liberation of prayer from the cult, together with the consciousness that it was an individual and personal relationship. A third legacy was the practice of congregational worship, the growth of which was one of the fruits of the Exile. In the foreign land in which the Hebrews found themselves during that period, they could bring no sacrifices or offerings to Yahweh, for, according to the common ideas, He dwelt far off in their own country. But even in

their distress they were still conscious that they were the people of Yahweh; they still felt the impulse to pray, to share in common devotion; and even after the return and the rise of the New Temple with its sacrificial cult, the service of the Word and of prayer that was born in the Exile was never lost amongst the people who had learnt that Yahweh neither desired sacrifices nor had pleasure in burnt offerings. The later development of prayer in Rabbinic Judaism is too complicated a question to be entered into here, and in any case falls outside our subject, but it is worth while to notice, as we pass on to consider prayer in the New Testament, that the Christian Church seems to have been influenced by the Jewish practice of corporate devotion in two respects. Much of the phraseology of Jewish devotion passed over into the earliest Christian prayers and can be traced, for example, in the Lord's Prayer. And secondly, the Jewish practice of praying at stated hours is found both early and late in the Christian Church⁴.

In commenting on the prayers of the New Testament we shall omit consideration of the Lord's Prayer, which demands a special study. Indeed, we must pass all too rapidly over the prayers of Jesus. Those which are recorded in the Gospels are mainly connected with the crises in His ministry, *e.g.*, the prayer in Gethsemane and the prayer upon the Cross. The prayers recorded in the Fourth Gospel are mainly devotional meditations of the author rather than the *ipsissima verba* of Jesus, but the prayers in the Synoptic Gospels in their simplicity and grandeur bear the marks of authenticity clearly upon them⁵. *Luke*, which is pre-eminently the Gospel of prayer, saves us from thinking that Jesus prayed only at critical moments, for the writer notes that Jesus prayed on many occasions, and records His spending whole nights in prayer.

This constant recourse to prayer is one of the distinctive marks of the New Testament, and must be due very largely to the personal prayer-life of Jesus. Prayer for Him is the natural outcome of His filial consciousness, and is not, therefore, something unusual, but something habitual. In the Old Testament prayer is reserved, on the whole, for special occasions, times of crisis and spiritual stress. But in the New Testament it is a life of prayer that we find—continual daily intercourse with the Father. Indeed, if we can understand something of the tremendous spiritual experience which lies behind Jesus's use of the term "Father" in prayer, we shall have gone a long way toward understanding His message and His religion. For Jesus, God the Father was the supreme reality in the world and in His own life. The fatherhood of God was by no means the easy theological commonplace we too often make it. From this under-

⁴ The influence of Judaism on Christian prayer is fully discussed by Oesterley, *The Jewish Background of the Christian Liturgy*.

⁵ The arguments urged against the authenticity of the prayer in Gethsemane are, to my mind, unconvincing in the extreme.

lying consciousness comes the revealing prayer of Gethsemane which shows the absolute trust in the Father and the complete obedience to His will which are two of the pivots round which the faith and teaching and the prayers of the New Testament move. The most ancient prayer of the early Church—so often used and so closely bound up with its innermost spiritual life that Paul records it in its original Aramaic—is a prayer to the Father whereby the Christian, sharing the experience of Jesus, cries *Abba, Father*. It is, moreover, this sense of the fatherhood of God which lies behind the culmination of prophetic intercessorship in Jesus, namely, His enjoining upon His followers His own practice of prayer for enemies.

We may note another new element that is present in the prayers of the New Testament, *viz.*, prayer “in the name of Jesus”. Time and time again the prayers of the New Testament are made in that “Name”, and many of Paul’s injunctions to prayer are “in the name of the Lord Jesus Christ”. The use of the “Name” in prayers associated with miracles, especially in *Acts*, is no doubt a relic of primitive magical conceptions of the power of the name, but in the New Testament we can see the idea struggling free from its magical implications and becoming something spiritual, so that prayer “in the name of Jesus” becomes a prayer in His spirit, in His personality, in the way that He would pray.

Thus the prayers of the New Testament are constantly and regularly associated with Jesus, because it was He who had made direct and constant access to God possible for the ordinary Christian, and had made God the Father a living reality in the hearts and lives of men. And yet the New Testament gives very little warrant for prayer to Jesus. Apart from the wistful prayer of the early Church “*Maranatha*”—“Come, Lord”—prayers are through Jesus to God, and Origen and Augustine are in the direct line of New Testament tradition when they reject prayers to Jesus and advocate only prayer through Him or in His name.

It was Paul, the apostle to the Gentiles, who took not only the Christian Gospel but also Christian prayer to the pagan world, and freed it from national bonds that might have held it fast. The early Church grew up within the pale of Judaism, and the prayers of the primitive Church recorded in *Acts* are cast in a Judaistic mould. But Paul, while relying largely on the devotional language of the Jewish synagogue, has created prayers which are universal in their scope and appeal. It was Paul, too, who realized that all true prayer is not man’s achievement but God’s, that prayer is a gift, and who connected that gift with the work of the Spirit, so that the Spirit who searches the heart enables us to pray, even though we of ourselves know not how to pray as we ought; and that Spirit bears witness with our spirit that we are God’s sons. This connexion of prayer with the work of the Spirit is distinctive of the New Testament,

and was a conception that was very fruitful in later Christian thought and devotion.

We cannot leave Paul, the great master of Christian prayer in the New Testament, without noticing the large part intercession plays in his prayers. He was a true prophet, and, like all true prophets, was necessarily an intercessor. The epistles abound with references to his prayers for his converts. He prays for them that they may walk worthily of the Lord, bearing fruit in every good work (*Col. 1⁹*). He speaks of "making supplication with joy on behalf of you all". Nor did he pray for them in the abstract or in general terms only. The names of many of his friends are scattered through the letters, for Paul was interested in and gave his life for men and women—for individuals, not for abstractions. To read through Paul's intercessions for his converts is a searching discipline for any pastor. Perhaps they can all be summed up in that comprehensive and lovely request in *2 Thess. 3^{5, 16}*, "The Lord direct your hearts into the love of God, and into the patience of Christ . . . and give you peace at all times in all ways. The Lord be with you all".

After this hasty glance at the prayers of the Bible I may perhaps be permitted to remark on three things which stand out. The first is the prominence, throughout Biblical prayer, of intercession, from its primitive beginnings in semi-magical ideas to the great heights of Christian devotion. Perhaps intercession is not really the lost art which it often seems to be to-day: but this realization has made me, at any rate, ashamed of my neglect of this distinctive power of the Christian faith. We cannot have a Pauline success without a Pauline intercessorship.

It is interesting to observe, in the second place, the emphasis, in Biblical prayers, on history—in the Old Testament, on what God has wrought for Israel, and in the New Testament, on what He has wrought in Christ. This emphasis is worth bearing in mind in these days of modern gnosticism. Our faith is no philosophical abstraction, and our prayer no mere soul culture. The prayers of the Bible are a model of the essential concreteness and particularity of prayer.

Lastly, no one can study the development of prayer in the Bible without being impressed by God's amazing use of the most unpromising beginnings to bring forth spiritual fruit, not by rejecting those beginnings as totally unworthy, but by leading men to realize their deeper elements and by revealing to them where, in the complex of magic, materialism, and real religion, lay the path to real advance and the true knowledge of God. Which things bespeak hope for us also.

HAS CONGREGATIONALISM SPECIAL SIGNIFICANCE IN THE PRESENT SOCIAL SITUATION?

By D. R. DAVIES.

IN a world situation whose characteristics can be fittingly described only in prophetic language, it is permissible—indeed more than permissible, imperative—to inquire whether Congregationalism has any mission to the nation and the world to-day. Has it any title to further existence? That is simply another way of asking whether, first, it has not fulfilled its task, and second, whether it has any special service to perform in the peculiar, critical situation of to-day. Providence, any more than history, is no respecter of institutions, be they religious or secular. In the economy of Providence, as in Nature, when a process, tendency, or institution has done its job and fulfilled its purpose, its existence is doomed. Men may resort to all sorts of tricks to galvanize it into artificial life, but in vain. Providence is inexorable! Having writ, it moves on, and leaves history to sweep away the fragments.

There is, therefore, no more important question to Congregationalists, at least, than the one asked here. With a decline of £15,000 a year in missionary income; with a missionary deficit of £76,000, the question is not fantastic or irrational. Such a financial position demands an inquiry which should be much more moral and spiritual than economic. The form in which we put the question here raises the fundamental issue of defining the nature of the task (if any) Congregationalism has still to perform.

It argues some lack of depth and vitality if, at times—and surely the present is one of them—we do not feel that the pressure of events is driving us to fundamental inquiry about our function and significance. Chesterton once defined health as unconsciousness of the body. But when the body is not healthy? When stricken by disease, a wise person will want to know the *causes* of his symptoms. He will insist on a scientific diagnosis. The path of wisdom is no different for an institution, especially for such an institution as the Church, when perfect health is no more. The financial situation of the L.M.S. is a symptom. The financial pressure on many of our Churches, *e.g.*, in South Wales and other Distressed Areas, is a symptom. The decline in congregations is a symptom. What are things symptoms of? What are the *causes* as distinct from the occasions?

Catholicism, the dialectical opposite of Congregationalism, is by no means content merely to assume its own existence. It is seeking,

in various ways, to formulate its special relevance to, and special significance in, the world situation of to-day. And by Catholicism here, one means more than Roman Catholicism. One means an attitude, a faith in the meaning of the Church in the world. People who hold that particular faith are attempting to discover in which way it is relevant to the present. The work of Christian sociologists like Father Demant and Mr. Maurice Reckitt is a case in point. They are not content with attempting merely to define the Catholic faith, but are endeavouring to define its specific relevance to the whole world situation of the present.

Congregationalism should be at least as inquiring, if only because Catholic truth, unless balanced by Congregational truth, becomes half truth, whose dangers are proverbial. In all the attempts of Catholicism to define its own significance, there is the basic heresy of all Catholicism—the identification of the Church (only part of the Church at that) on earth with the Kingdom of God. From this heresy there emerges a radically false estimation and interpretation of history as lacking a fundamentally religious character, unless it be the history of the Church. The enemies of the Church and the priest *ipso facto* become the enemies of God, which is a perversion of history. Jesus was an enemy of the priest. Was He, therefore, an enemy of God? Cromwell was an enemy of the bishop. Was he an enemy of God? Congregationalism, which pierced historic processes to become a Church, is a guardian of the profound truth that so-called secular processes, being informed by Providence, are also religious. The difference between secular and religious does not turn on the presence or absence of Providence in historic processes. Hence, Congregationalism owes both to itself and to the world an obligation to discover and state its special significance in the social situation of the world to-day.

I.

“Our character is our Fate”—so it has been said of the individual. Equally it may be said of institutions, with as much and as little truth, that their historic character is their fate. No attempt to understand the genius of Congregationalism, as a social and religious force, can possibly succeed which fails to realize the tremendous importance and fatality of its historic birth. Origins, even if not finally decisive, are, nevertheless, a determining factor. There can be no insight into the significance of Congregationalism to-day without a clear sight of its emergence in the 16th and 17th centuries.

Independency—to use the historic name—emerged as an instrument of a new social power and the beginning of a new civilization and social development. Nothing destroys the possibility of prophetic vision and power so much as the attempt to understand a religious movement *in isolation*. Church history has come to mean, to a paralysing extent, the history of the Church as an institution

isolated from society. It is the unrecognized result of the Catholic heresy of identifying the Church in history with the Kingdom of God in Heaven. We can no more understand the character of a religious movement by concentration only on its religious content than we can understand a human being by abstracting his heart from all his other organs. History is a complex of interacting factors—economic, political, cultural, and religious: and history is the arena of Providence; it is where God's will is being worked out. This is especially true of Congregationalism.

The hundred years (roughly) between the appearance of Robert Browne and the domination of Oliver Cromwell witnessed the birth and consolidation of Independency. The same hundred years saw the culmination, in England, of a process that had been under weigh for generations. During these hundred years there took place the death-struggle between a dying civilization, Feudalism, and the new, rising civilization of Capitalism. Not the Capitalism that we know to-day, with its crises and monopolies, but a Capitalism virile with an unfulfilled historic task. Civilizations are created and destroyed only by living men and women, and, moreover, they are created and destroyed, not by isolated individuals, but by individuals with common interests, by classes, groups, collectives. These constitute social forces. Feudalism was defended by those whose interests and privileges were tied up with its continuance. It was attacked—and destroyed—by those whose interests were thwarted by it. They were quite distinct groups. Feudalism was defended by the monarchy and its retinue, by the great landowners and their personal following. It was opposed by the city merchants and their apprentices, by the yeomen and small landowners, by the small traders and the labourers. The two great institutions of Feudalism were Absolute Monarchy and the Roman Church. The two initial instruments of the new civilization, struggling to be born, were Parliament and the Independent and Presbyterian Churches. King Charles lost his head, and with his head Feudalism rolled into the dustbin of history. The Catholic Church lost its supremacy. That it did not share the fate of the civilization with which it was so nearly identified was due to the fact that it was a Church. Its purpose, unlike that of Feudalism, was not yet completed. And this defines the basic difference between secular and religious institutions in history. Secular institutions are faced with tasks which can be completed. The Church's task is one whose completion in history is impossible.

Feudalism declined and finally perished because it no longer served the needs of a developing society. Its numerous restrictions on trade and production fettered the increase of wealth production. Its ideas—as reflected in Catholic theology—inhibited the spirit of man. For example, its doctrine of usury was a hindrance to capital development. To the new system money was an absolute necessity.

The discovery of world markets in the 16th century made money a medium of exchange, and the development of international trade and of production came to depend on the mobility and fluidity of money. To lend money at interest, however much it conflicted with Old Testament and Catholic ethics, became a vital social need. And so there emerged a new Protestant doctrine of money.

Feudalism had finally paid its debt to Providence. It had achieved a great work in Europe. It had been a bulwark of civilization and a safeguarding of culture against barbarian vandalism and lawlessness in the destruction of the Roman Empire. It created a basis for ordered life. It greatly increased the power to create wealth. It had done its job.

A new civilization was now knocking at the door of history—the Capitalism of merchant trade and competitive development. And the Independents were its chief social instruments. In the conflict of the 17th century the old and the new were locked in mortal combat. The Episcopalians were the party of the Court, the nobility, and the clerical hierarchy (in every age, as to-day in Spain, hierarchy has been on the side of reaction). The Presbyterians were mainly wealthy merchants and traders, whom the old order restricted. The Independents were the smaller traders and landowners. The Levellers were the Independent Left-Wing. These were the main social forces of the 17th century.

The basic material, economic fact was the restriction of productive development by Feudalism, by Court, Church, and large landowner. The basic political fact was the restriction of growing civic consciousness and practical democracy. The basic moral fact was the inhibiting of the spiritual growth of the individual by an authority gone corrupt. Independency emerged, in the struggle, as the instrument of Providence to secure the victory of the new society over the old. For a few brief years England witnessed "the Dictatorship of the Independents", wielded by Cromwell. By prayer and pike—and the pike had the last word—the argument with Feudalism was settled for good and all.

Here, then, is the majestic fact about Independency—that it was a dialectical development of Church consciousness with the momentous historic responsibility to Providence for the initiating of a new civilization. No Congregationalist, at any rate, should fall victim to the atheism of thinking that the will of God does not operate in what is called "secular" history. The social mission of Independency was incarnate in a profound religious consciousness. But its religious ideas were a reflection in consciousness of an overwhelming social, political, and economic necessity—particularly its ideas of the Church and the ministry. This does not mean that they were not true. It simply means that their truth was not an isolated, abstract truth. And that applies to all religious ideas. Their truth

lies in their relation to and interaction with other ideas and objective fact. Independency was a social as well as a religious truth. Its doctrine of the Church was a religious expression of the new force of nationality and individuality. The Catholic doctrine of the Church had become a deadweight on social growth. Central authority and organization inhibited the growing consciousness of man. That Christ's Presence was with believers, irrespective of authority, gave a new value to society and the individual, *especially to the individual*. The Reformation intensified a profound psychic process. It broke up the collective consciousness of European man. The Catholic sees that as an evil. The Congregationalist is bound to see it as good. Human progress has been achieved only by the disintegration of original unities into their opposites. So Europe was broken up into nations. Independency was a powerful factor in the creation of English nationality, and of English men, individuals. Its religious ideas were a stimulus in the further development of personality towards conscious, universal individuality; a revolutionary historic step from potential Divine sonship to actuality, to conscious realization and appropriation of God as Father.

From all this there came a most important result. In its further evolution from Independency to Congregationalism, it became a kind of civic religion. That is, it gave religious content and character to the processes of social development. Ethically, it stressed virtues of political and economic significance, like thrift and temperance and hard work. Thrift was a great individual virtue precisely because of its great social necessity during the era when Capitalism was still a progressive social system. To forgo present consumption in order to increase capital goods, means of production, was a social service. Contradictory as it may sound, Adam Smith's doctrine that the individual by seeking his own interest would promote the social good was true—for a period: precisely that period during which Capitalist civilization was on the rise. Congregationalism became a kind of national religion as opposed to the State religion of Anglicanism.

The great strength and virtue of Congregationalism in this form was that it championed the great truth, which will remain true until history is swallowed up by the eternal, that history, as the sum total of social development, is the unfolding of Divine purpose. Woe betide the world if that truth gets submerged and lost! It was kept alive in medieval Europe only by the heretical sects within Catholicism—a precarious life indeed. Congregationalism's "point of honour" is the defence and preservation of that truth.

There is no light without shade, no strength without its corresponding weakness. And the weakness of Congregationalism, which has become more pronounced, has been its tendency to equate the social development which it pioneered with the Kingdom of God. It is the opposite form of the Catholic heresy. And both are un-

healthy! No civilization can ever be identified with the Kingdom, so long as it is based upon power. Power always issues into injustice, and injustice can only be abolished by the challenging of one power by another, which, when it triumphs, commits its own injustice in turn. History is simply the interregnum between human origin and human destiny, both super-historical. It is fatal to look to history for completion and perfection. It is a dialectical movement in imperfection. That is why the Liberal Christian identification of Capitalist progress with the Kingdom has been such a drab illusion. That is equally why the Communist faith in the classless society as the end of human exploitation is such a romantic illusion. It is a better illusion than that of liberalism, but still an illusion. The classless society may see the end of economic exploitation, though one is not certain. But it will bring society to the realization of other forms of it. So long as civilization is political—*i.e.*, based on power—injustice is inevitable. And the Church cannot identify any historic order with Heaven without disastrous consequences for humanity.

The world is paying heavily to-day for Congregational illusion and heresy. Its moral exaltation of Capitalism has made prophetic vision and utterance tragically more difficult in a "Day of the Lord" when it is the world's most urgent need.

II.

What is happening to-day is that the new social order which Independency initiated and pioneered has grown old and has fulfilled its historic mission as surely as Feudalism had done in the 17th century. Feudalism took over a thousand years to empty itself of its progressive possibilities. But to-day history is travelling much more rapidly. As it gets older, it gets younger. Capitalist civilization has told its secrets in less than a quarter of the time it took its predecessor. Its horrors and cruelties and injustices and degradation of moral values¹ have blinded many socialists to its tremendous contribution to human progress. Without hesitation it can be said that Capitalism has done more for the benefit of the human race than all preceding civilizations put together. It has made at least three tremendous contributions to human fulfilment.

(a) It has developed productive capacity to such a degree that it is now technically possible to abolish poverty for every man, woman, and child. Productive resources are great enough to assure an adequate standard of living to everybody, if they are maximally employed and exploited. One has no space to detail the evidence. But readers who are interested should consult the books of Mr.

¹ Capitalism "has left no other bond betwixt man and man but crude self-interest and unfeeling 'cash-payment'. It has drowned pious zeal, chivalrous enthusiasm and humdrum sentimentality, in the chill waters of selfish calculation".—*Communist Manifesto*.

Stuart Chase, Mr. Fred Henderson, the reports of the American Committee of Technocratic Inquiry, *etc.* Whatever the reason for poverty to-day it is not technical. (b) It has made the world one both economically and politically. It is no longer possible for nations and peoples to live in isolation, however much they may try. Economic nationalism is the desperate dream of statesmen who think that Capitalism is permanent. And of all the illusions of which irrational man is capable, that is the greatest of them all. (c) It has effected a profound development in the psychology of the individual. It has made him potentially universal.

These things it has done, but with these things its historic passport expires. It exists now and can only exist in the future as a reactionary force, blocking the further progress of the race. There is no space here to develop the argument. But the evidence is overwhelming. One can do no more than tabulate it.

- (a) The failure of production to keep pace with productive capacity.
- (b) The decline of world markets, of purchasing power, and the consequent ferocious intensifying of competition between nations for these same dwindling markets—Abyssinia, China, Hitler's demand for Colonies, *etc.*
- (c) Vast increase of unemployment and the growing inability of new industries to absorb the unemployed.
- (d) Increasing displacement of labour by non-human sources of energy and the machine, which is a factor in producing (b) and (c).
- (e) Sabotaging of new inventions.
- (f) The restricting of production through political legislation, *e.g.*, the Marketing Board Acts.
- (g) The waste of producer and consumer goods.
- (h) The resort to tariffs in an effort to monopolize home markets.
- (i) Political retrogression—*e.g.*, the establishment of Fascism.
- (j) The synchronizing of agrarian with industrial crisis.
- (k) The greater intensity and duration of world crises.
- (l) The vast increase in the armaments of all nations and the consequent universalizing of War.

The evidence for these statements would take volumes. It can be perused in the prosaic, unemotional reports of Commissions, Government Ministries, Committees, in International Labour Office Bulletins, League of Nations Publications, *etc.* They all point to the fatal conclusion—*productive resources are being restricted. And that is history's sentence of death.* The system that can no longer increase productive capacity is historically doomed.

That is the meaning of our tragic world situation to-day. Men are losing hope; nations are fatalistically resigned to another World war; we are suffering the paradox of "poverty in the midst of plenty"; we are witnessing once prosperous areas of our country

becoming derelict; literature, art, music, are sinking into confusion; there is a serious numerical Church decline; there is a profound "de-religionizing" process in the minds of our generation—we are living between a dying civilization and another not yet born.

III.

Congregationalism cannot escape the fate of its own history. It must bear the burden which Providence has laid upon it. It is the merest platitude to say that no organ comes into existence, biologically, except to fulfil some distinctive function. The same is profoundly true of history. Nothing is shallower than to dismiss social institutions as purposeless. Congregationalism came into being to do something which no other part of the Church was doing—or is doing even to-day; indeed, which Congregationalism is itself hardly doing. This raises the very profoundest of issues, namely, *the realization by Congregationalists of the continuous historic necessity of Congregationalism; that Providence has endowed it with a distinctive task.* It is the lack of that realization which is the source of its weakness to-day. In a day when it should be strongest, it is at its weakest. This realization of the nature of the passport which the will of God has granted Congregationalism is a Faith, if you will, but a Faith proceeding from, and created by, prophetic insight. Men do not see the meaning of history, with its crises and disasters, by means of philosophy, but only by Faith. Mr. H. A. L. Fisher, in his monumental *History of Europe*, confesses²:

Men wiser and more learned than I have discerned in history a plot, a rhythm, a predetermined pattern. These harmonies are concealed from me. I can see only one emergency following upon another as wave follows upon wave, only one great fact with respect to which, since it is unique, there can be no generalizations, only one safe rule for the historian: that he should recognize, in the development of human destinies, the play of the contingent and the unforeseen.

No Church can be a power in society which is not convinced of its unique necessity as an historic instrument for the will of God. And to study the origins of Congregationalism with prophetic insight is to be pretty sure of what its necessity is. In terms of concrete, objective fact, Independency was the destroyer of an old society and the creator and pioneer of a new order, which, in God's time, has now run its course. With the development of the new Capitalist civilization, Independency evolved into Congregationalism. The prosperous era of Capitalism was also the great era of Congregationalism. Its decline coincides with a decline in the power and influence of the Congregational Churches. These two facts are by no means unrelated.

² I. v.

Now there is one thing *certain*: that if Congregationalism were completely identified with the existing social order, its doom would be certain. To be tied up with any social institution is to share its fate. And the essence of the Church is that it is tied up with Providence, and not with history. And that is why Congregationalism can transcend the civilization which it sponsored. The first step is to realize the mortality, the transitoriness of this civilization. One is amazed when one discovers Christian men and women, and especially Congregationalists, believing that our civilization is somehow eternal; that its accumulating iniquities convey no accent of Providential judgment. We cannot afford that sort of "amazingness" much longer. It was remarked earlier that history is speeding up, which means that God is becoming a little more impatient. In a developed society we cannot continue at the slow crawl of pre-history. So in order to fulfil its divinely-ordained mission, Congregationalism must see the true meaning of the civilization it helped to create and read the message of Providence in world events.

And that means prophecy!

It would lead too far afield to inquire to what extent men can be prophets in the conditions under which the ministry does it work to-day—to say nothing of the training of the ministry. If the purpose of theological training is to enable the minister to read the mind of God *to-day*, well, to say the least, ministerial training is imperfect. There is only one thing cheaper than jibing at Greek, Hebrew, Textual Criticism, *etc.*, as part of theological education, and that is the stupidity of refusing to admit the need for change and improvement. Given the certainty of a "call" to the ministry, a man can be educated to become a prophet—if he is sure of his "call". Without embarking on that inquiry, let it be said that Congregationalism cannot do its job to-day unless it is prophetic. What is its job? Just as in the 17th century it was God's agent to see and proclaim that an old order was doomed, and became the instrument for fashioning a new order, so to-day—only much more so—it must equally envisage the doom of our present order and co-operate to bring into history God's next instalment of His Kingdom. And that is a very much bigger operation than that of the 17th century. The 20th century is heavier by 300 years of accumulated experience, privilege, and vested interest. If Feudalism required the sledge-hammer of a Cromwell to break it, then Capitalism will require the Nasmyth hammer of a super-Cromwell to end it—and a Cromwell of a different sort. *Congregationalism must become prophetic.*

Without the faith in its own historic uniqueness; without the vision of history as the manifestation of the Eternal; without the conviction of the essential religious significance of social and political processes, that through these things just as much as through rite and ritual, God's will is working; without the religious (not merely

ethical and moral, but religious) overtone in its proclamation of historic judgment; without these things—*i.e.*, prophecy—Congregationalism cannot do its work. It will become merely political. It will become the hindquarters of a political party, which would be a cheap, vulgar tragedy. We have already had experience of Congregationalism as the tailpiece of one political party, and we must not have any more.

The Church stands for an order in which politics shall be no more. Politics are the compromise between conflicting interests, the struggle of power against power. The Church is the historic representative of a civilization in which there are no conflicting interests, in which power has withered away. This does not mean that it must not act until it can apply the perfect order. That is sheer romanticism. Being in history, it must act historically. And that means taking sides—but with a subtle yet real difference. To champion a particular line of procedure as the historic action of Providence, of moral order in history, is a very different matter from supporting it as one interested power against another with no awareness of its relation to something beyond history. That is the vital distinction between the Christian condemnation of Capitalism and all Socialist condemnation. Marxism denounces Capitalism in the interest of the working class. Christianity will denounce it in the interest of the Kingdom of God, which does not mean that it cannot see the religious significance of the working-class as an historic instrument of Providence.

IV.

The valley of Achor can be a door of hope, even of certainty. One is sometimes accused of pessimism when speaking of the doom of our civilization. There could be no deeper misunderstanding. The true Christian is both a pessimist and an optimist. He is pessimist where history is concerned, but optimist where Providence is concerned. I have no faith whatever in the self-recuperative power of history. None! None! But I am abundantly certain of the power of God to renew history.

This I am deeply convinced is the special mission of Congregationalism to-day. It served its apprenticeship in the 17th century. To-day, it can work as a master-hand, as God's foreman in history. To-day we are in the backwash of the tide, but if Congregationalism brings its historic experience to bear upon our world, penetrated by prophetic understanding, it will witness a rebirth and a renewal, so that men shall know that history is governed by God for their own fulfilment and for His own greater glory.

AN INDIAN GENTLEMAN.

By JAMES GAULD.

WE are all interested in the problem of governing India, and the ambition of her educated sons to take a responsible part in the work forms one of the biggest problems our Home Government has to face. On the one hand we have the Anglo-Indians, who have had a close monopoly of the higher positions in the Army and Civil Service for generations. Their argument is that the Indians are as yet unfit to rule that vast country with its many races and religions, and they maintain that immediately England relaxed her controlling influence there would be civil war and terrific loss of human life. On the other hand we have the educated Indians, the men who have gone through college in their own country and have then taken a course at an English University. They have seen us at home, and have matched their brains against those of Englishmen, with the result that they feel as competent to rule their own people as we are, while in addition they have not to waste time acquiring the language, or getting to understand the mentality of the people.

The ordinary Englishman finds it hard to decide which opinion is the correct one, and it is to help him that the following study of an Indian gentleman is submitted.

We first got to know Mohamad (this is not his real name) when he came to take the engineering course at Manchester University. He had taken his M.A. degree at one of the leading Indian Universities, where he had headed the pass list. He was therefore awarded a three years' scholarship, worth £300 *per annum*, to enable him to take any University course in England he desired. He chose engineering because on his return to India he proposed to enter the service of the State Railway, and wished to qualify for a better post.

Mohamad belonged to one of the Native States, which, while under the protection of Britain, are governed by their own native rulers. They are advised by our Government officials and have many Europeans in their service, mostly in administrative positions. Mohamad, like many of his contemporaries, argued that these Europeans were no longer necessary, because educated Indians like himself were now available and quite competent to take over their posts. As a matter of fact, on his return home after taking an Honours degree at Manchester, he secured one of the higher positions in the railway service, and up to the present has filled it to the entire satisfaction of his superiors.

Mohamad is a finely-built young man about six feet high, with a frank, open face and liquid, dark eyes. His complexion is a very

light brown; indeed we frequently see sunbathers the same colour, and if it were not for his jet black, rather fluffy hair, dark eyes, and dark-coloured lips, veiling perfect white teeth, he might easily pass for a sunburnt Englishman. He speaks and writes almost perfect English, and has most charming manners.

Naturally when he commenced his studies he had great difficulty in understanding the technical engineering terms, because until he came to England he had had nothing to do with machinery. My son, who was a fellow-student, helped him with those technicalities, and the two became great friends. Our boy brought Mohamad to see us from time to time and he seemed to enjoy our company. We were sympathetic and greatly interested in him, so he opened his mind to us freely.

"I like the English folks in England", he told us. "They are very kind and hospitable and treat me like an equal. But out in my country it is very different. I have seen the homes some of those would-be Indian rulers come from, and when I think of the positions they go out to India to occupy, and the supercilious manner in which many of them treat wealthy and well-connected Indians, I feel very disgusted". He then went on to voice the opinions expressed at the beginning of this essay.

Nobody could have been more appreciative of any small kindnesses or hospitality shewn him than Mohamad. We got very fond of him and still keep up the friendship, although it is ten years since he returned to India.

My wife was greatly interested in his home life, and especially in the Indian marriage system. His father being dead, his mother ruled the home, and although he was an only son her word was law to him. This was shewn by one very revealing incident. On his first visit to us I offered him a cigarette. He thanked me, but refused it, saying he did not smoke. On my expressing surprise, he answered, "Well, my mother said—'Smoking! it is a dirty, unnecessary habit!'—Therefore, I do not smoke". How many young Englishmen are non-smokers for the same reason?

He told us that he expected to get married soon after his return home, but said he had no idea to whom. His mother would choose his wife for him. On being asked how he relished this prospect, after having lived in England and mixed with our white girls so freely, he said he was quite prepared to accept his mother's choice. "You see", he went on, "with us it is quite different. The women live in seclusion, in 'purdah', and after infancy a girl is not allowed to see any man other than her father or brother. When the women go out they travel in curtained cars, and only go visiting their female friends or relations in other zenanas, so that the young men have no opportunity of meeting the eligible young ladies of their own social circle. Accordingly, during my absence in England, my mother

will have been looking round. She knows me well, and understands my tastes. I have told her I don't want an ignorant or a stupid girl, but an educated one fit to be my intellectual companion as well as my wife. So she will have chosen the young lady of our acquaintance whom she thinks most suitable, and, believe me, those marriages usually turn out very well. The girls are educated to look up to their husbands, and, not knowing other young men, they cannot make invidious comparisons''. What do our English girls make of that?

Incidentally, it may be mentioned that Mohamad, being a Muslim, did not believe in the child marriages favoured by the Hindus, which cause so much suffering and which our Government in India is endeavouring to prohibit, although with but scant success so far.

Mohamad spent three happy years in Manchester, and made one girl friend who became greatly attached to him. He was most punctilious, and before he would enter upon the friendship he came to a definite understanding with her that it was to be purely platonic. He told her the story of a cousin of his who had been a student in Edinburgh. This man had married a Scotch girl and taken her out to India. Through his mother Mohamad had heard how greatly she had suffered at first. She had to go into purdah in her mother-in-law's home; the match was unpopular amongst her husband's people, and they let her know it. The European women in the town would have nothing to do with the white woman who had married an Indian, so she had a very unhappy time, homesick and lonely, until she became the mother of a son. Then she became the head of the house, and even her mother-in-law had to defer to her. Now she is the mother of two fine boys and quite reconciled to her life, but she will never be able to see her people in Scotland again, nor can her male relations ever visit her. Mohamad declared that he would never be a party to inflicting such suffering on any white girl, and so his English lady friends must be friends only. The young lady agreed, and they had some good times together, while he was ever a welcome visitor at her home. She told us that he had the finest character of any man she had ever met hitherto. This I considered was borne out some years later when he wrote me saying that since his return home his conscience had been troubling him a great deal about this lady friend. Had he been selfish in monopolizing her time and company? Had he kept away any likely suitors for her hand? He had been so worried that he had even prayed about it, and he wondered if we despised him for his treatment of her. We would realize, he added, with what joy he had just received a letter from her saying that she had become engaged.

On his return to India he very soon got married, and although he did not see the lady until the knot was tied, the marriage has been a

great success. He is now the proud father of three fine boys and his home life is perfectly happy.

At present he is civil engineer in charge of 150 miles of railway, responsible for the maintenance of track, bridges, stations, *etc.* In a letter written soon after taking over this work he said that his chief worry was the thought that, including the dependents of his staff, he was responsible for the happiness and welfare of some three thousand souls—and it was a heavy responsibility.

By all accounts he has been a successful engineer. During one monsoon a bridge in his district was rendered unsafe by floods, and he did a brilliant piece of work repairing the damage and making the foundations secure against future floods, without stopping the traffic over the line in the meantime. A thesis he wrote on this subject, along with a nominal *viva* examination, enabled him to secure his A.M.I.C.E. when he was over on leave for the Coronation.

It has already been mentioned that Mohamad is a Muslim, and, generally speaking, the Muslims are of a higher degree of intelligence than their duskier brethren, the Hindus, who worship the innumerable Indian gods and throng the many temples which cover the land. We had many talks with him about religion and were able to remove some misconceptions of Christianity from his mind. He had evidently taken his notions of it from some ancient Roman Catholic source. It was very interesting to hear his reasons for remaining a Muslim, for Christianity made no appeal to him. Christ was a great prophet, he admitted, and they gave Him all honour in their religion, but He came two thousand years ago and was in due course superseded by Mohammed who came six hundred years later. Mohammed's teaching was therefore, in Muslim opinion, the last word in revelation.

I said I did not consider Islam superior to Christianity because while the latter preached peace and tolerance, the followers of the Prophet waged war on all who differed from them and called them infidels—only fit to be exterminated.

"There are intolerant fanatics in every religion", was his reply. "The history of Christianity is full of examples of it, and the cruellest persecutions were not those waged against the followers of other religions, but amongst the different Christian sects themselves. Think of the horrors of the Inquisition, and the numbers burnt at the stake for their faith even in England. Islam is not divided against itself. The very word means peace and submission to God's will and laws. Naturally, however, Muslims wished to spread the faith in which they believed, just as Christians do, and in the early days this was usually done by conquest. But the conquered peoples were always given the choice of becoming Muslims, and if they did so they were at once made free and equal with their conquerors. If they refused to change their faith, and it did not imply idolatry, or offend against

the moral law, they were allowed to continue to practise their religion, but had to pay tribute to their conquerors. Nowadays, of course, while the unbeliever is despised by the Muslims, his life and his property are safe in most parts of the civilized world”.

I next instanced the Muslim attitude towards women. Wherever women are treated as mere chattels, there can be no high type of religious life. His reply was that Mohammed did not set out to destroy other religions, but showed that they were incompatible with the requirements of his own people. In the *Koran* he set out a code of practical ethics suitable for an Eastern people. Polygamy was customary in the East, and Mohammed permitted it to continue without recommending it. While a believer might marry four wives and some concubines he is advised to content himself with one or two wives only. Mohamad assured us that he personally was a convinced monogamist. He went on to maintain that Islam was a simple religion, suitable for simple people. It had no elaborate doctrines which were contrary to logic or reason. The *Koran* laid down laws for every phase of life. It enjoined spirituality, fear and love of God, tolerance, humility, courtesy, respect for parents and charitableness to the poor, and he was quite satisfied with its teaching.

After that nothing remained but to smile and say that, having looked through the *Koran*, I still preferred my Bible, and we should just have to agree to differ and practise the toleration both religions enjoined. That is why we continue to be the best of friends, and hope to remain so for many years to come.

THE QUAKERS AND THE PURITANS.

By the Rev. GEOFFREY F. NUTTALL, M.A., B.D.

IF one studies the history of the Puritans at all closely, it is not long before one is struck by their unmitigated abhorrence for the Quakers; and it is natural to wonder why it was that they had such a feeling. Seen from a distance of nearly three hundred years the Quakers appear at first sight very much of a muchness with the Puritans, at least with the extremer, more radical Puritans, and with the Separatists, the borderline between whom and the Puritans was becoming increasingly narrower. If sincerity, simplicity, and separateness be marks of the ageless Puritan spirit, they are surely no less marks of Quakerism: what was it which set the Quakers and the Puritans so at loggerheads?

Before trying to answer this question, it may be admitted that there *was* much in common between them. Indeed, their antipathy was probably partly homœopathic, like the antipathy between Communism and National-Socialism to-day. George Fox is only like other pioneers in belittling those who made his pioneering possible; many of his characteristic phrases may be analysed, and his conscious or unconscious dependence on individual and social strains of thought and piety made clear. It would be strange if this were not so, especially in a century like the seventeenth, when the mental seething of Renaissance and Reformation was at last affecting the common people, and men's minds were preternaturally sensitive to influence in the things of the spirit. The overthrow of the medieval securities brought a mental unrest and a wistful seeking, and these in turn created a spiritual suggestibility. The success of Quakerism in its earliest years can be explained only on the supposition that it answered and satisfied the seeking spirits among the Puritans, not that it was a bolt from the blue: there was a fullness of time here too. The parallels and influences of thought can be left to the learned¹, but it is of interest to note that even in their differentiating outward characteristics the Quakers were often anticipated. The Quakers, for instance, observed silence before meals, instead of saying grace; so did the early Independents². The Quakers called a church a steeple-house; so did the Anabaptists³. The Quakers did away with the outward sacraments; Barrow, Robinson, and Milton had already declared them not indispensable: "many thousands that never attained the symbol of the Supper yet do feed of the body and blood of Christ unto eternal life"—that is Barrow speaking⁴, not a Quaker.

¹ Cf. esp. Theodor Sippell, *Werdendes Quäkertum* (1937).

² J. Lydius, *Historie der Beroerten van Engeland* (1649), 78, cited by R. Barclay, *Inner Life of Rel. Soc. of Commonwealth*, 86, n.

³ Cf. D. Featley, *The Dippers Dipt* (1647), 15 et al.

⁴ H. Barrow, *Discovery of False Churches*, ch. xxviii.

The ministry of the Quakers was open to women; so was that of the Brownists. It is true that in Quakerism alone was the ministry of women preserved, but there was as much objection to the practice among the early Quakers as there is to-day in some circles of Congregationalism, where the practice has been revived.

In these and in other things there is a real, if little noticed, affinity between the Quakers and the Separatists and extremer Puritans; yet the fact remains that they lost no opportunity of flying at one another's throats. There were, I think, three reasons for this, or three aspects of the same reason: psychological, political, and religious.

In the things of the spirit, as in everything else, there is a rhythm, an ebb and flow. Quaker enthusiasm happened to come in in full flood at a time when Puritan enthusiasm was receding; and every reformer is inevitably the bitterest opponent of further reform. Puritanism had been a positive revivalist movement within the Church, Separatism had sought to hasten reformation "without tarrying for anie", and in both there had been the heightened sense of the value of the individual and the conviction of God's accessibility to the individual which mark them true children of the Reformation. But by the sixteen-fifties much of their original enthusiasm had evaporated; returned exiles and the sons of the persecuted are notoriously conservative, and the second generation is by nature doctrinaire. A Protestant scholasticism had grown up, Puritan theology had been systematized, and God was in danger of becoming the Deist god of argument again instead of the living God of Christian experience. One of the Puritans says the Quakers scoffed at their imagined God beyond the stars⁵, and that throws a penetrating light. At the Restoration Quakerism was mockingly but not unjustly termed the fag-end of the Reformation⁶, and to the Quakers God was a living near reality, and religion a passion. *Actuel* is the note of Quakerism, and its overpowering excitement and vitality could not but grate on the staid, soberer Puritans. Milton was not alone among the Puritans in believing he was living in an age of ages, wherein God had manifestly come down to do some remarkable good⁷; but it is a far cry from his restrained confidence to Perrot's description of the Quakers as God's chosen Generation, His Royal Priesthood, of whom and of whose time the Holy Apostles prophesied⁸. One of the things which connects Fox's *Journal* with the *New Testament* is the frequency in it of the word *power*: "but the Lord's power came over them", Fox writes on almost every page, "the Lord's power came over all". To some of the Puritans this claim to direct dealings with the Almighty would seem almost as

⁵ C. Mather, *Hist. of New England*, VII. iv. 1.

⁶ 1671 treatise cited by F. Bate, *Declaration of Indulgence*, 3, n. 7.

⁷ J. Milton, *Prose Works* (ed. Bohn), III. 69.

⁸ J. Perrot, *A Wren in the Burning-Bush* (1660), 5.

obnoxious as Methodism seemed to the eighteenth century divines. Quakerism was to ebb itself, as appears from contrasting Fox's singing in prison fit to drown his gaoler with Elizabeth Fry's fearing to hum to her baby lest haply she instilled him with a love of music; but in its flood-tide beginnings there was every reason for its psychological detestation by those whose religion was settled in a sober quietude and who were satisfied with the settlement.

It may be seen how easy it was for the early Quakers to be misunderstood and feared politically as well. In the seventeenth century in England religion and politics were inextricably interwoven, and the Puritans in the sixteen-fifties stood to a man for the *status quo*, for the Commonwealth *régime*. What the Quakers stood for was uncertain, and uncertainty made men uneasy. Because it was then eccentric not to be politically minded, the Quakers' very detachment from politics made them suspect, and their refusal to submit the principles of their religion to the demands of political custom was regarded by statesmen, as always, only as evidence of disaffection. A people who would not take an oath in a court of law seemed an obvious danger to the public security; their refusal to pay tithes looked like incipient disloyalty, their contempt of court in the matter of hats, a snapping of their fingers at civil government. In the person of Oliver Cromwell it is true that they had a Protector: "they would have me to disown these people", he said once, "shall I disown them because they will not put off their hats?"⁹. Fox's interview with Cromwell, who had Quaker maids in his household¹⁰, when Cromwell, says Fox, caught him by the hand with tears in his eyes, shows the readiness of his sympathy: personally Fox found him the tender man which at heart he shows himself to have been in his *Letters*—in his *Letters* the word *tender* comes almost as often as in Fox's *Journal*. Cromwell, however, believed, like other men, that the Quakers as a body were against both magistracy and ministry¹¹, and even came to regard them as his most considerable enemy¹². Fox might have had more sympathy for Cromwell, had they been able to change places, like Dick and Mr. Bultitude in *Vice Versa*: between the two of them lay all the gulf between idealist personal conviction and practical social government. Professor Hamilton Thompson considers that in Yorkshire the Quakers did in fact present a serious menace to the *status quo*¹³, and by the men of the time it was hardly to be expected that the Quakers should be distinguished from the Fifth-Monarchy-Men, who *were* politically dangerous. When the Quakers met in the ruins of their burned down meeting-

⁹ W. Dewsbury to M. Fell, Swarthmore MSS., IV. 144, cited by N. Penney in note to *Camb. Jnl.*, I. 400.

¹⁰ N. Penney in note to *Camb. Jnl.*, I. 427; cf. *Journal* (1901), I. 210, 332.

¹¹ R. Hubberthorn to G. Fox, 16.3.1657: *Letters of Early Friends*, 50.

¹² H. Cromwell to J. Thurloe: J. Thurloe, *State Papers*, ed. Birch, IV. 508.

¹³ A. H. Thompson, *Vict. County Hist. Yorks.*, III. 64.

houses, and when their little children continued to go to meeting after their parents had been sent to prison, men could not but fear within them at a spirit so insistent and so invincible. The eventual political activity nurtured in later Nonconformist conventicles shows, moreover, that Cromwell was not wrong, any more than Hitler is, in suspecting sectarian meeting-houses of potential disaffection : those who claim freedom and the right to criticize in religion may well come to claim it in politics.

So far we have considered the psychological and political repercussions of the Quaker spirit on Puritanism ; we come now to the motive power behind the repercussions, which was, rather, theological and religious. The root of the quarrel between the Puritans and the Quakers was that the Quakers went, or seemed to go, behind and beyond the Bible. The rediscovery of the Bible by the Puritans had brought a great releasing power, but to only a few of the Puritans had come home the implied activity of the Spirit of God in the power thus released. Catholic modes of thought had tended to substitute an infallible Book for an infallible Man, and the hardening process already mentioned had brought about a reliance on the letter rather than on the spirit of Scripture. The enthusiastic "prophesyings" of Elizabeth's days had yielded place to what Fox, and the more radical Puritans with him, termed mere "janglings", and the sweetness the Lollards had found in the Bible had grown dry and tasteless. George Fox knew his Bible as well as any Puritan, and could at times argue as janglingly as any Puritan, but under him Scripture became again thrillingly alive, because answering to and borne out by the witness of the Spirit in man. "You will say", cried the Quakers, "Christ saith this, and the apostles say this; but what canst thou say?"¹⁴ Are the Scriptures "true by the same Spirit in you which gave them forth in the holy ancients?"¹⁵ To the Quakers the Puritans seemed mere "professors", professing but not living their religion. To the staid Puritans, on the other hand, the Quakers seemed but dangerously wild fanatics. The Presbyterians called the inner light, of which the Quakers made so much, Jack-in-the-Lantern and Will-o'-the-wisp, some called it a beggarly scrap¹⁶. The Puritans, immersed in the epistles of St. Paul, were convinced of the irreparable depravity of man's nature, born in sin : even William Edmundson, the apostle of Quakerism to Ireland, whose children were born after he became a Quaker, called them *Trial* and *Hindrance*. To men of this way of thinking the Quaker claim to constant victories over evil, their constant appeal to the good, the pure, the that-of-God in man, could seem nothing but vilely anti-Biblical blasphemy. What had become of their theology of sin and salvation? Karl Holl remarks on the

¹⁴ G. Fox (M. Fox's Testimony), *Journal* (1901), II. 512.

¹⁵ W. Penn, *Summons or Call to Christendom*, Select Works (1825), II. 338.

¹⁶ MS. at Friends House, cited in *Journal Friends' Hist. Soc.* (1932), 62.

absence of the word *grace* from Fox's *Journal*¹⁷. To the Puritans, who allowed no creative power in religion outside the Bible, it was highly distressing that the Quakers denied its initial activity in the belief and behaviour they claimed to be right. The soberer Quakers did allow the Bible a checking power, to try whether what they did and thought were right or no, but the initial activity, they said, belonged to the Spirit at work in themselves¹⁸; and in a time of excitement the checking might too easily be neglected or overridden.

It is here that the ultimate conflict between Puritanism and Quakerism lay, in the conflict between the Spirit and the Word, the mediate and the immediate. "As well without the Written Word as with it God doth speak to the hearts and consciences of men"¹⁹: that is Cromwell, but it is a Quaker sentiment; and if without the Word, how can men know, asked the Puritans, that it is God's voice in very truth which speaks? It is the same question at bottom and the same criticism as that levelled at the Groups' doctrine of Guidance to-day. What is to be the criterion? There is no need to point to Nayler's Messianic entry into Bristol as the extreme example of a disordered spirituality, disastrously remote from external criteria; it was as difficult for the ordinary Puritan to distinguish the Quakers ethically from the Ranters, whose pseudo-spirituality *was* openly immoral, as politically from the Fifth-Monarchy-Men, and the practice of going naked for a sign by the Quakers themselves must have condemned their doctrine of immediacy in the eyes of those whose less imaginative religion made them blind to what it was meant to signify.

As was perhaps inevitable, this same conflict, in a slightly different form, soon developed within Quakerism itself. Together with his vital convictions Fox combined great organizing and administrative powers, and as he aged the latter grew stronger, at the expense of the former, some thought, who found Fox too much of an autocrat. By the end of his life Fox had moulded his Society into a regularly and efficiently organized body, the further reformation of which was as abhorrent to him as his own Quakerism had been to the Puritans. As early as 1673 a minority who felt a concern not to uncover the head in prayer received no sympathy from "the Body" of Quakers, and consequently accused "the Body" of the same error in setting up themselves above the Spirit and in making their own dictates the rule, as others before them had made in setting up the Scriptures above the Spirit²⁰. It is saddening to see how in less than a generation the tide had ebbed again, and how those of the earlier leaders

¹⁷ K. Holl, *Luther*, *Gesamm. Aufsätze zur K.G.*, I. 444, n. 5.

¹⁸ Hackness Par. Reg., 12.9.1653, cited by J. W. Rowntree, *Essays and Addresses*, 16.

¹⁹ O. Cromwell, *Letters and Speeches* (ed. Carlyle), Speech IV.

²⁰ (W. Mucklow) *The Spirit of the Hat* (1673), 21. I am indebted to Dr. Theodor Sippell of Marburg for transcripts of the works mentioned by Perrot and Mucklow, and for the loan of other works mentioned.

who had not been put to death were as much at enmity with the new enthusiasts as the Puritans had been with themselves; but it excellently illustrates the original quarrel. Enthusiasts rarely have an easy time, even to-day when recognized criteria are out of fashion; in the sixteen-fifties men had found in the Bible their criterion and were wanting, with the cessation of the Civil Wars, at last a little quiet and security. It was natural enough, after all, that the Quakers, with their spiritual enthusiasm, their unyielding thoroughness and their claims to immediacy in religion, should have seemed to the Puritans nothing more than fanatical, dangerous blasphemers.

All readers of *John Inglesant*, and not least those who are aware of the way in which Shorthouse used in that work passages lifted bodily from other writings, will open Mr. A. L. Maycock's *Nicholas Ferrar of Little Gidding* (S.P.C.K., 12s. 6d.) with something more than curiosity. That one who had travelled widely and taken an active part in public affairs such as the administration of the ill-fated Virginia Company should suddenly become the centre of a community like Little Gidding is unusual indeed, but it fits into the picture, for Little Gidding itself was extraordinary. Mr. Maycock has examined the manuscript material, of which there is much (though a good deal has been destroyed), with care, and he misses little. He is, however, rather disturbingly confident on some Elizabethan matters on which scholars are in doubt, and so many fairy tales have been told about the iconoclasm of the Puritans that we should desire to see the evidence for the "Puritan raid of 1646". But the book is a welcome addition to the rapidly growing literature about an attractive character and an unusual experiment.

For many reasons we are sorry we have read *Memories of Charles de Foucauld* (Burns, Oates, 7s. 6d.), which Père Georges Gorrée has collected from the writings of "the hermit of the Sahara". The picture we had in our mind of de Foucauld's heroism and lonely witness will henceforth be dimmed by these luscious rhapsodies about his spiritual life and the devotion to the Blessed Sacrament, and the feeling that there was something pathological about it all. Remembering the licentious life de Foucauld lived in the Army (often we were reminded of Tolstoi) and the way in which he became an unquestioning nationalist, his subsequent repeated adoration of the Blessed Sacrament strikes the reader uneasily—"I shall sleep close to the Blessed Sacrament for Its better security". Did de Foucauld die as a patriot or as a martyr? Both opinions are possible; but about his fanatical devotion after his conversion all must be agreed.

DR. J. B. PATON AS I KNEW HIM.

By the Rev. C. W. CLARKE.

AT the end of last year (1937) I celebrated my Jubilee as a Congregational Minister, and my 61st year as a preacher. Fifty years seems a long time *prospectively*, but retrospectively it feels but as a few short months. As the boy said, "Tempus keeps fugitting", and it "fugits" so rapidly that, to all appearance,

" We just begin
And then our work is done".

Not that I think my work as a *minister* is actually done, but it is done so far as the pastorate is concerned. I am on the Retired List: there is only one other list upon which my name will be inscribed, and that is the list of the dead—and forgotten.

For Dr. Paton I always had, and still retain, the highest possible regard—regard amounting almost to worship. He and I were great friends. Why and how it came about it is impossible to say, but it came about. Some years after I "came down", there was a great function at the College which I attended. Dr. Paton was then an old man. After one of the sessions, he was sitting in front of the rostrum, and I thought I would like a word or two with him. As I walked up the lecture hall, making a bee-line for him, I noticed him looking intently at me with his somewhat bedimmed eyes, and as soon as he recognized me he exclaimed, "Mr. Clarke!" and took me in his arms. I sometimes feel those arms about me still.

To see the doctor walk into the class room was a study. From the manner of his entry, I learned to know just what to expect. Sometimes there was the benign expression of the true father-in-God, which in reality *he was*. He looked like one who had just come from beholding the face of God. At other times, he looked like a Commander-in-Chief who was going personally to lead his troops into battle and unto certain victory. Defeat was a word he did not seem to understand. At those times, woe to the man who had not done his work: he was made to *look* a bigger fool than perhaps he *felt*. I have known Dr. Paton, in such circumstances, suggest to a student either much better work, or a return to secular employment. Some men regarded him as something of a tyrant; and perhaps that element was not altogether missing in him (certainly he could be severe), but it was well under control, and shown only in cases of insubordination, and to those men who evidently did not try to do their work. If a man honestly tried, and partially, even seriously, failed, he was considerate, sympathetic, helpful. If Paton discovered (and he was wonderfully discerning) that although a particular man was not likely to endure the strain of an ordinary pastorate, and yet was

capable of good work of a less exacting nature, he would direct his training accordingly, and even find for him a sphere, say, as an Evangelist in a group of villages.

All his students were followed with interest and concern; and where conspicuous success crowned earnest and devoted labour, we all knew about it.

How it is in these days I do not know, but in those days class work had to be very thorough. Paton hated slipshod work. I have heard men trained in some of the older colleges, who have learnt of the doings at Nottingham, say they would have loved to have three years reading with Dr. Paton; and, if I may be allowed to say it, as I have talked with *some* of those men, and heard others preach, I have concluded that three years so spent would have done them good.

Were there ever such lectures as we had at Nottingham? They were not dry-as-dust manuscript lectures perfunctorily read to each successive batch of students, with, perhaps, a correction or amplification here and there. I do not believe Paton had a manuscript lecture: he needed none; but what lectures they were! Did we take notes? Sometimes yes, and sometimes no; it was impossible to take notes of some of the sacred and impassioned learning and eloquence that came in torrents from his lips—and from his very soul. But could we forget? Never! And then, what of the inspiration? One would have been a cur if he could possibly leave the room without the strongest determination to do the best possible with his work, and to dedicate oneself heart and soul to the service of such a God and such a Christ as we had seen in vision. I have seen him so full of holy passion that he could not remain in his chair. He would rise, stand with his back against one of the bookcases in the old library, sometimes with tears streaming down his noble face, and literally *pour* forth such floods of erudition and inspiration, that time was forgotten both by him and us; and as for dinner, why, hunger did not so much as exist. We had meat to eat of which no one knew.

Paton was a profound scholar, generally admitted to be one of the most learned in Europe. Science, Philosophy, Theology, were as the alphabet to him, to say nothing of languages. What language did he not know? He would never read a translation: he always read in the original. If, as was occasionally the case, say, in reading Van Oosterzee's *Christian Dogmatics*, we stumbled across a quotation in a language the very characters of which we did not know, we had only to call his attention to it, and he would turn it up, and say, with a smile, "O yes, that is Sanskrit: take out your pencils, I will translate it, and you write the translation in the margin of your book". One other thing I note in passing, he taught us to think.

With all his learning, Paton was also a great saint, one of the greatest, if not *the* greatest, I have ever met. Profound scholarship and saintliness do not, by any means, always go together. In Paton

they did. His loyalty to, and love for, Jesus Christ were beyond words. It was impossible to come into contact with him without being inspired with the highest and holiest.

Then, the Sermon Class! Was there ever anything, anywhere just like it? Ministers of churches in the city would come in sometimes, as they were privileged to do, and their verdict was, "I have never seen anything like it in my life; but I would not have liked to be that fellow who preached this morning".

Paton would come in, sometimes with the air of an Old Testament prophet, at other times, as I think St. John the Divine would have come in, and at still other times, as I imagined St. Paul might enter, take his chair for a moment or two, look round, then rise, and in the simplest manner say, "Let us pray". The prayer was short, simple, wonderful, bearing us upwards into the very presence of the Divine. Before him was a pile of sermon outlines provided by the students—Seniors one week and Juniors the week following—for the Doctor's criticism; and they *were* criticized—severely, but sympathetically and helpfully. *Occasionally* a student would send in "any old thing" of an outline, in the hope that Paton would miss it; for he could not deal with all of them, nor did he take them in order, but at random: dive to the bottom, or seize one from the middle, or anywhere, and by that means, light upon one showing conspicuous ability or disclosing slovenly or even jaunty work. One morning, I remember, he dropped upon an outline that was a disgrace: the fellow who had sent it in could not have spent ten minutes upon it. What the text was, I forget. The Doctor took it up, scanned it through, and said, "Mr. Blank's plan. The text is ——. From this he deduces the subject, 'The value of life'. His three divisions are I Vegetable life; II Animal life; III Spiritual life". Whether there were any sub-divisions, and if so, what they were, escapes me. The doctor paused a moment, and then resumed, "Vegetable life! Nettles a penny a donkey load for old women to make nettle tea", and flung it aside in disgust. Enough said. Paton always insisted that every sermon must contain a real message, and it was for us to learn how to get that message over.

Another thing he impressed upon us was to remember we were not going to be Methodist itinerants, going from Circuit to Circuit about every three years, but pastors of a people perhaps for half a life-time, or even a whole life-time. Therefore we were not to ramble from field to field in search of flowers of rhetoric with which to decorate a sermon; but to select a spade-breadth and dig deep for thought to strengthen it. Then we should endure.

After the criticism of a few outlines he would ask the Senior Student, "Who preaches to-day?" Receiving the reply, he would call upon the student named to ascend the rostrum, which he did, armed with his manuscript, *two* outlines of which he handed to the

Principal. Then came the selection of critics—five of them : No. 1 took Exegesis, No. 2 The plan, and duly received one from the Doctor, No. 3 Composition in general, No. 4 Words and phrases in particular, No. 5 Delivery. After these, any student was at liberty, if so minded, to add whatever he might think proper. The Doctor then followed, agreeing with, or differing from, the others, and adding his own quota, which was always interesting and instructive.

About once in three months, this method was altered, and one student was selected to write a critique on the sermon, say that day fortnight or three weeks, the said sermon being handed to the critic appointed, on the spot. It fell to my lot once to write a criticism on a fellow student's sermon. I cannot write all that happened ; but one remark I made at the close created terrible confusion, and roars of laughter, in which Paton joined. As soon as order was restored, Paton said, "I hope Mr. Clarke will give Mr. Blank a copy of that critique, and that he will not only read it, but study it : if he does, there is a chance of his becoming a preacher some day".

Paton was a great disciplinarian. Let one instance (a mild one) suffice as an illustration. One Saturday morning, the Sunday's preaching list was read out as usual. A student called out, "I would rather not go to that Church, Doctor". "Why not?" said the Doctor. The student replied, "I do not like preaching there, Doctor". "Mr. Blank", rejoined Paton, " we are here to *learn to like* to do the things we do not like to do : you will go to this Church, please", and he had to go. Paton's word in such, and most, cases, was law, unless there were sound reasons why his decisions should be revised ; and he was always reasonable.

I feel I have drawn a most pitiful picture of the reverend founder of my *Alma Mater* ; but there, how can a dwarf rightly and sufficiently estimate and portray a giant, a sparrow understand and describe an eagle ?

DEVELOPMENTS AND EXPERIMENTS.

This section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE WAY FORWARD FOR CONGREGATIONALISM—GROUPING.

By the Rev. J. ARNOLD QUAIL, M.A., B.D.

THE background to this article is a reasoned optimism regarding the future both of the world, and of the Christian churches within it, and, amongst those churches, of our Congregational churches. I agree with the recent declaration of General Smuts, who knows all about the present unrest of the world, but sees, as few do, beneath and above it, "Notwithstanding all appearances, I have the impression that there is more genuine goodwill among nations than ever before". And, taking the largest possible view, I feel persuaded that a spiritual tide is making up on the bleak shores of this world—a tide which, taken by our churches as it flows, will lead them on into unthought-of expanses of the Kingdom of God.

The Christian Church is very young yet, as Mr. B. L. Manning has recently reminded us. Her day is coming.

There is a theme well worth developing. But that is not our subject now. So much had to be said, though, to make it plain that the point of view of the present paper is by no means defeatist, but, on the contrary, *victoryist*—etymologically as good a word, and in every other sense much better! Christians with their eyes open can see to-day, as never before, the Christian Church on the eve of a decisive war. That is what the ecumenical movement really means and, in essence, is.

But, however that may be, few amongst us would deny that defeatism has laid almost a strangle-hold upon many of our Congregational churches. They are not making headway, and they have ceased to expect headway to be made. It is considered matter for thankfulness where a church is "holding its own". Taken altogether

we are not doing so much, and it is now a good many years since we did.

It may sound almost foolish to some of our churches that we should bid them prepare for advance, and get ready for victory. But that is my purpose. It is high time that all our churches began so to prepare. In every generation, no doubt, the Kingdom of Heaven is at hand. But surely there has never been a time when its very breath was felt so urgently upon one's face.

We ought to be getting ready for the advance. It is the zero hour. In a moment, so to speak, we shall need to be up and over the top. And then there will be only one way for us, as there was for David Livingstone—"forward".

What, then, is the way forward for Congregationalism? The answer to be given here is "Grouping", and we will leave the term to define itself as we go along.

Dr. Peel finds the clue to the history of Congregationalism for the past hundred years in the movement from Independence to Union. "The history of Congregationalism since 1831", he writes¹,

is the story of the interplay of the principles of freedom and fellowship, of the independence of the individual churches and co-operation among them.

And our submission is that the way forward for Congregationalism to-day is still further along that historic line.

There is, indeed, nothing else for us to do. Hard-shell Independency is played out. As Principal Price has declared²,

the old days of isolated independence are gone for any Church that really means to play its part in bringing in the Kingdom of God.

Notably in the mission fields, but also at home, the Churches' task is being more and more envisaged as a task for *an army*. Unrelated units are almost useless. Almost everyone believes now, with the Anglican bishops at Lambeth, that "God wills fellowship".

Looking at things from the ministerial point of view, we can see that Independency is all but bankrupt. The old claim that every community of believers, however feeble, had the right to a minister of its own—to call him, and thenceforward to starve him—cannot any longer be sustained. It is a good job for Principal Nathaniel Micklem that Mr. Gerard Ford is where he can no longer answer back, for had he been here the learned Principal would surely have been put in his place for daring to imply that the minister is essential to the Congregational Church. "A Congregational Church", he writes³,

is a company of believers, called out of the world, who, having

¹ *A Brief History of English Congregationalism*, 78.

² Quoted in *Third Report of Bolton Group Scheme*, 12.

³ *Congregationalism Today*, 9.

entered into covenant with one another and with their Lord to follow in His ways, *have called and ordained a minister*

No, that will not do. "Where two or three are gathered together in my name and have a minister, and elders, and deacons—there am I in the midst"—we do not so read, and we refuse to be so advised. Though there is something in John Knox's rule⁴—and something to our purpose, that—

If churches be of smaller numbers than that seniors and deacons can be chosen from amongst them, they may well be joined to the next adjacent church. For the plurality of churches without ministers and orders shall rather hurt than edify.

For while we do not believe that a minister is essential to a church we do believe that few of our churches could function strongly to-day without one; even with one some seem hardly able to do their job!

Yet the fact stares us in the face that more of our churches each year are finding themselves unable to support a minister, and are turning to all kinds of shifts to secure some kind of quasi-ministerial help. For every church to have its own minister is no longer a possibility to us. It is far too expensive. In a certain average circuit known to the writer, the Methodists run ten churches with three ministers at a cost of under £1,000 a year. If each of those ten churches were independent and had its own minister, the cost for ministry would be about £2,500. In point of fact, in the area covered we have eight churches, seven of them with ministers, whose cost must be about £2,000; the eighth church is vacant and has no right to any ministerial service from any of the other seven, and perhaps would not even accept it if offered, though there can be little doubt that should the vacancy be prolonged—as is indeed for economic reasons not unlikely—the church will suffer seriously.

It is without doubt economic pressure which is responsible for the fact—the very surprising fact, to those who have not gone carefully into the matter—that about one in every five of our ministers (Lists A and B) is now responsible for more than one church (306 out of 1,622 in *Congregational Year Book*, 1937). Or, looked at from the side of the churches rather than the ministry, the following figures clarify the position still further :

Central churches having one or more missions	...	124
Churches sharing in pairs in a ministry		240
" " " threes " " "		129
" " " fours " " "		48
" " " fives " " "		5
" " " more than 5 in a ministry (say)...	...	40
		586

⁴ *The Book of Discipline.*

That is, taking the number of our churches in England and Wales as 3,420 (right to the nearest ten), one in every five or six shares in some way in a ministry.

If we try in a very general way to analyse those figures still further, we find—speaking broadly—that whereas the 126 churches having missions have usually had them for a long time—the ancillary mission being quite an old—even old-fashioned—method in Congregationalism—the 462 churches sharing ministers have most of them adopted that device since the War. If we want to know why they have adopted it we shall find the reason leaping out at us from the fact that in certain areas this device is practically the unbroken rule, and that these areas are the economically depressed areas, *e.g.*, South Wales. The reason is economic. The pressure of economic conditions is forcing our churches off the one-church-one-minister standard.

And as far as we can see this process is bound to go on. Our churches are scarcely increasing their contributions to anything, for a very good reason—they can't. And they can't because they are growing poorer. True, wages are increasing, but so is the cost of living. And when you add to the cost of bare necessities the cost of yesterday's luxuries of the well-to-do which have become to-day the common desires of all, to be had by most folk only in the most expensive way, by hire purchase, you need no longer wonder that so many of our churches are chronically hard-up, or that they are ready, however unwillingly, to cut down ministerial expenses by sharing.

But sharing a ministry is not grouping, though it is often loosely so called. That is to say, churches are not necessarily formed into a group, automatically as it were, by the mere fact of sharing a ministry. They may remain as self-contained as ever, or even more than ever, in a kind of shabby gentility or proud poverty. I have been at pains to ascertain how this matter stood by writing to a good many of our ministers who are shared, questioning them especially upon this point. They have been good enough to reply about this, in most cases at some length. And whilst a few of them report that by sharing the common ministry the participating churches are coming gradually to desire fellowship and co-operation with each other, far too many of them express disappointment that no such desire has yet shown itself. In some cases, distance between the churches is given as a reason for the non-appearance of the desire. But that even great distances are not in themselves prohibitive is clear from cases where such geographical obstacles have been overcome.

What I want to plead at this point is that whilst economic forces will undoubtedly compel us to the increasing sharing of ministries we should never allow ourselves to be satisfied with the achievement of a mere sharing scheme. For indeed I have a great fear of this. Economic forces can and will compel us to a sharing of ministries.

But they cannot compel us to group. And unless our sharing experiments pass on into real grouping experiences, the good will prove to be the enemy of the best with a vengeance.

So now I hope our term "grouping" has defined itself. As used in this paper it means *a fellowship and co-operation between churches*. But what kind of a fellowship, it may be asked, and co-operation in what? Do we mean anything different from the fellowship and co-operation which almost all our churches have in their County Unions and in the Congregational Union of England and Wales? Yes, further progress along the same line, as was said at the beginning of this article. In these Unions the fellowship is only directly enjoyed by the ministers and delegates, though these, if keen and gifted, may succeed in getting more or less of the inspiration across at second hand to others, and the co-operation is mainly a matter of collections, subscriptions, officials and committees. The grouping for which I plead must be a real fellowship and co-operation of *churches* in spiritual experience and aggressive service of the Kingdom.

And here geography has to be taken into account. For obviously such grouping is only possible within rather strait limits, or in well-defined areas—along a few miles of a bus route in the country, for instance, or within the area of a single township, where it is possible for the people of the grouped churches to meet together at stated times for, say, a united celebration of the Lord's Supper, and in which they can really join hands to help one another and to extend the Kingdom by united aggression in their own areas. To such grouping the sharing of ministry may be a means; it may even be the best means; but it may not and in many cases does not seem to lead to that result. And it never does so automatically. If grouping is to result from such a device, grouping must be *meant* from the start, and pursued diligently throughout. And quite apart from the sharing of ministries, and even where that device is not in operation, grouping, as now defined, is, we believe, good and necessary, and the way forward for Congregationalism in these days.

That such a belief is somewhat widely held is plain from the number and variety of experiments in grouping which are being tried up and down the country. It will serve our purpose well to glance now at a few of those experiments. Here I am indebted to the Rev. Maldwyn Johnes for kindly putting at my disposal a mass of material on this subject, and for an even larger mass to numerous correspondents whom I have myself, more recently, approached. But here let me say that no one man can possibly compass the material which is now available, and the next step should be, I urge, a Commission of the Congregational Union to survey all grouping experiments and to deduce from experience gained in them principles of action for the future. The Survey Report, when it arrives, will

have a section on "Grouping", and this might serve as the best starting point for such a commission.

And now, very briefly, to our own partial survey. I say nothing about what is known as *The Zone Scheme*—a scheme sponsored by the Rev. C. Ernest Watson, and in operation in the West Severn Area of Gloucestershire and elsewhere. It seems to be working well. But it is essentially not grouping as here defined, but a sharing of ministry. It is a County Union scheme. In an area where there are a number of churches conveniently placed in relation to each other, but none able to support a minister, the Union creates and supports a panel of ministers and offers their joint services to these churches on certain stated terms. And of course when churches share a common ministry real grouping may ensue. Indeed it is ensuing in some cases, and this fact Mr. Watson notes⁵ as "perhaps the happiest feature of the Zone method".

More to our purpose is an experiment which has been in operation in *Derby* for a number of years. In 1922 Derby had five Congregational Churches and two little missions (says the Rev. T. Rook). The five churches had each a minister, and each church worked on its own; there was no fellowship between them, but on the contrary some suspicion and a little jealous rivalry. The ministers met, and decided to end this state of affairs and to adopt and work for the ideal of "one Congregational Church of Derby". United Deacons' Meetings led to periodical united Church Meetings, the acid test of a real grouping, united advertisements in the press, agreed closing of churches no longer needed, and united church extension work, Sunday School teacher training, and missionary enterprise. And of course there is regular exchange of pulpits among the ministers. "We are satisfied", says Mr. Rook, "we have sacrificed nothing of true Independency and gained a good deal of Christianity".

A very different kind of grouping is seen in Hampshire, at and around *Basingstoke*. Here is one strong central church with a number of country churches and mission stations associated. In all there are about ten places, and they are served by one minister—of the central church—and three evangelists. The central church is represented by deacons on each village diaconate and committee, and every quarter has village representatives meeting its own diaconate. Pulpit plans are drawn up by the minister and evangelists together; and once a year the village places are closed and all the people gather in the central church. The Rev. H. Spencer Stanley (formerly of Basingstoke, now of Bolton), reporting on this scheme, says:

My experience convinced me how little is to be expected of a Group Scheme if it is no more than a piece of efficient administration (probably more economical also) and how everything depends on the attitude of the central church. It must

⁵ *The Congregational Quarterly*, VIII. 187.

feel that work of this kind—and a good deal of work is demanded—is its share in the work of home evangelization, and so is done with a sense of “mission”.

For another type of grouping *Bristol* is worth a glance. There are thirty-four churches in the area of the Bristol Congregational Council. Among them three groups have been formed, *viz.*, West, East, and South, each consisting of five churches. Periodical exchange of pulpits, united meetings of ministers and deacons, occasional united rallies and communion services, and united teachers' conferences are noted as useful features. Ministerial help has been rendered to churches during pulpit vacancies. The Rev. R. W. Thompson, formerly of Bolton, now of Bristol, reporting on this says :

The idea grows slowly Some ministers are individualistic in outlook, sitting loose to any organization, and this of course affects the churches round them.

The effectiveness of a group in wider service is well illustrated from *Dorking* in Surrey. Some years ago six churches in the Dorking district—Dorking, Epsom, Leatherhead, Bookham, Ewhurst, and Forest Green—formed themselves into a group to provide mutual understanding and sympathy. They have a New Year Communion Service, and a Summer Gathering in one of the villages. The group has promoted successful Young People's Rallies, and has held Sunday Afternoon Services for Hikers on Box Hill.

At the instance of the first Lord Leverhulme what is perhaps the completest grouping scheme in the country was begun in *Bolton* twenty-one years ago (April, 1917). At that time several of the Bolton churches were without ministers, and Congregationalism in the town had reached a low ebb, a situation which caused such grave concern to Sir William Lever, as he then was, that he set his great acumen and generosity to work on the problem, with the result that the Bolton group scheme took its now widely familiar shape. To-day eight churches (and one mission) in Bolton and district, and seven in Farnworth and neighbourhood, are grouped together in two sections centring respectively upon St. George's Road, Bolton, and Market Street, Farnworth. The ministers meet at frequent regular intervals and exchange pulpits regularly. They see that no church is left entirely without ministerial service at any time. Ministers and deacons meet at regular intervals. United devotional, inspirational, and educational gatherings are held from time to time. A great extension and building programme has been carried through. Mr. C. E. Garn, the Secretary from its inception, says in the latest published report⁶ :

⁶ The Third, covering 1928-1934.

In this (to-day's) prevalent atmosphere of indifference what is the advantage of the Group working? It has continually fostered in a variety of ways the growth of a spirit of goodwill and mutual help. One who has had intimate knowledge states from his experience: "There has been a great improvement in the personnel of the workers in the Church and Sunday School. The Deacons and Sunday School workers meet for frequent conference and discussion. Such close contact acts as a stimulus to the workers. The interchange of pulpits provides opportunity for acquaintance with the Ministers of other churches in the Group. Among the Ministers there is no reserve and no suspicion. The work is steeped in prayer, and every Minister and Church is the better for this close personal contact".

Later in his report Mr. Garn adds:

During all the years we have not lost sight of the guiding idea, "more effective work in the Churches for the extension of the Kingdom of God". The associated Churches are convinced that they are able to do this most effectively by the energetic use of their combined resources, and are united in their desire to maintain and develop the advantages which have accrued to them as a result of co-operative effort.

Those are a few examples of grouping at work. Many more might have been examined, but these may serve to show the advantages of the principle, and to convince us, I trust, that we want many many more groups, until there is no single, isolated, independent church left in the land. There are many Congregational churches, struggling to-day, that will be gone to-morrow unless their isolation can in some way be modified to admit of fellowship and co-operation with neighbouring churches of their faith and order. "United we stand; divided we fall". "Either we hang together or we shall be hanged separately". Large ideals of Church reunion gleam before us. But how can these be realized if even two churches of the same kind, worshipping within two miles of each other, cannot be got to fraternize? The matter is urgent. The present opportunity for aggressive work for the Kingdom may be fleeting. We cannot promise that it will wait until Stuckfast-in-the-Mud begins to move. What can we do about it—we who know what the situation demands? Impatience will not help. We must persuade men. In our pulpits and church meetings, and especially amongst our young people, we can tell of what various groups are doing. And we can try to get the ministers and deacons of neighbouring churches to meet together in a social way, to discuss their common work. We must break down the isolation of Independency if our churches are to go forward. And its sturdy loyalties, which must be kept, will only survive as they become merged in larger loyalties. Many of our churches to-day are dying of isolation. May God in His goodness lead them forward into fellowship!

INVADING THE BREWSTER SESSIONS.

By the Rev. D. A. KING, B.A.

"NONCONFORMIST Clergymen invade Brewster Sessions"—so the local press reported us, and we readily forgive the exaggeration. There were four of us, to be exact, and knowing that the early arrival captures the best seat, we were "on the spot" while yet the Court was almost empty. One of us was an old campaigner whose knowledge of procedure was of the utmost value, and who seemed quite at home in a Police Court. He is ill, expecting to go into hospital within a week, but it takes more than that to put him *hors-de-combat* when Brewster Sessions are in progress. He first approaches the Magistrate's Clerk, obtains a copy of the Agenda Paper, and leaves his card with a declaration of his intention to oppose certain applications. We have a few minutes in which to confer, and then the Court is invaded by an influx of licensees. "The Brewers must be very sure of the selling quality of their liquor", remarks A; "the appearance of their agents doesn't help".

"Stand, please", calls a police officer. The magistrates are taking their place on the Bench. In the chair is a retired barrister, no friend of "the trade" and apt to be caustic, but here to do justice, none the less.

When all is ready, the Chief Constable reads his report. He regrets that he has to record a considerable increase in drunkenness. Most of these cases, however, are casual workers who tramp into the district in summer, and he suspects methylated spirit in several instances. He testifies that the houses have been kept in an orderly and respectable manner. He has no objection to the renewal of any licence.

The Chairman consults his colleagues—it is a matter of routine—and formally indicates that the licences will be renewed for another year. The necessary formalities for this will be carried out in another room, and for the information of the licensees the Clerk announces "The licences will be renewed in the Court above". "The Court Above?" mutters the Parson, "I wonder".

Then comes the transfer of a licence from one person to another. The Chairman reads testimonies to the character of the applicant, growling a few dubious comments, and accepts the application.

Next comes an application from the Licensed Victuallers' Association for an extension of hours during summer time. A representative of the Association enters the box. "Is this the hardy annual which has come before us for three or four years now?", inquires the Chairman. "Yes, Sir". "But you know, Mr. X, you have first to satisfy the Justices that there is a *special* occasion". Mr. X tells a tale of amateur gardeners in the long summer evenings reluctantly obliged to leave their work before 10 p.m. in order to slake the thirst en-

gendered by their toilsome labours. "But there is no provision of the law which empowers us to do this, Mr. X", says the Chairman. "Mr. Y, have you anything to add?"—but first: "I see there is opposition to this application, Mr. X. I will give them an opportunity to cross-question later if they wish. Now, Mr. Y".

Mr. Y tells his tale of motorists who come in for a drink just before ten supposing they have comfortable time to enjoy it, finding to their chagrin that closing time in this district is 10 p.m. and not—as in a neighbouring one—10.30 p.m.

Motorists! the parsons are ready to rub their hands in glee. They have been promised the opportunity to cross-question, and are "longing to be at 'em". The effect of alcohol on motorists is one of the strongest planks in the Temperance platform.

The Chairman has, however, made up his mind. What part in that process was played by the "invasion of the Nonconformist Clergymen" we cannot know. He consults his colleagues; three of them on one side of him are against the application; three on the other seem to be urging the Licensees' case. One magistrate at the end of the row sits silent. He is a Free Churchman, a good friend of ours, though in the Court he makes no sign. We know where his vote will go, and the Chairman knows it too! "The application is refused by a majority". Too easy a victory—but we are not too greatly elated. "They were unanimous last year, this year it is a majority. Next year we shall have to fight!", comments one of our number.

Follows an application for removal of a licence, which means apparently that the premises concerned are to be moved back from the road, which entails demolition and rebuilding. Here there is much consultation with the legal representatives of the brewers, elaborate plans are proffered for the Bench's examination. This is interesting, as showing the network of red tape with which the selling of liquor is surrounded, but it soon grows wearisome, and we are glad when the matter is disposed of.

Application is then made for an occasional licence. A dance is to be held at S—— in aid of the Angling and Cricket sections of the Social Club. The application is for an extension of hours from 10 to 12 in the bar adjoining the Dance Hall. "Angling and Cricket", remarks the Chairman. "It is a curious combination. Where do you angle?"; but to the amazement of the "Nonconformist Clergymen" in the midst of his badinage he turns to the Chief Constable, "You have nothing against this application?" "No, Sir". "The application is granted".

The old campaigner rises to his feet: "Mr. Chairman, your Worships, I think there must be some mistake. We must bow of course to your decision, but I and my friends wished to oppose this application, and had given notice of our intention".

"Is that so?", inquires the Chairman of the Clerk. "It isn't necessary to call on the opposition, is it? The granting or the withholding of an occasional licence is entirely at the Magistrate's discretion".

"We quite appreciate, Mr. Chairman, your Worships, that you cannot reverse your decision, and we are not asking you to do that: but as citizens we may have some considerations to put before you".

"You may address the Court if you wish".

"Thank you, Sir"; and our friend proceeds to elaborate his argument:

1. There is a danger that liquor may be served to young people under the age of 18 years at the dance in question.
2. The increase of drunkenness in the last year shows the need for care to be exercised in the granting of licences.

This opens the way for an attack on the Chief Constable's assumption—"without a scintilla of evidence"—that the drunkenness last year was due to the use of methylated spirit. To this the Chief Constable gives a "spirited" reply, but we are not daunted. We know that the Chairman's contention in the matter of summer-time extension is but an echo of our arguments last year, and we hope that our remarks this year will bear fruit on some subsequent occasion. In any case we have done our duty—we have "invaded" the Brewster Sessions.

SUNDAY STREET PARADES.

By the Rev. A. GRAHAM ELDRIDGE.

THE recent opening of a Church hall for dancing after Evensong on Sunday has brought forward once again the important topic of Sunday evening leisure created by the general lay-out of the modern week-end. Work finishes at mid-day on Saturday, and the afternoon which follows is generally spent in some form of sport. One or two shows are enjoyed after a hurried tea which is seldom taken at home, and bed is reached on an average two hours later than on any other night in the week.

On Sunday morning the two hours lost to sleep are more than regained, so that most families do not rise in time to have a comfortable breakfast and attended morning worship in the churches. The middle part of Sunday is always a slack time until between four and five when preparations get into full swing for the visit of friends for tea. This meal is often not finished before six o'clock, and nobody, after the good feeding, is in a mood for evening worship. An hour or two quickly passes in talk, and then a desire for fresh air seizes the mobile section of the company and Sunday evening parades start.

Every now and again these parades seem to put a spur into the side of some zealous Church worker, and he has a shot at doing something about them, failing all too often to study either their cause, or their peculiar psychology, before he launches his attack. It is all to the good that this modern phase does come before the review of people who have the highest welfare of our citizenship at heart, and that the many problems should again and again be considered.

The Sunday street parade is now far beyond being just a religious problem: it has become both a moral and social question, and can be approached satisfactorily only from these standpoints. Watch Committees of every municipality in the country have had to consider the growing menace of their congested streets, which have become unusable for the ordinary pedestrian. The general opinion reached is that less social damage would be done, and fewer moral offences committed, if the cinemas and theatres were thrown open. Better that these aimless crowds should be interested in something rather than be left to the demoralizing effects of having nothing to do, and nothing to think about, and all the time subject to any suggestions of vice or corruption arising from sex appeal.

Many cities and towns have opened their amusement centres, and, from the evidence gained from the experiment, will certainly never close them again. Other heavily populated districts are sure to follow the lead, and it cannot be long before all our main towns on Sunday nights will be ablaze, not only with neon advertisement signs, but with the flood-lit façades of our entertainment houses. The aimless crowds will be attracted like moths to a candle, while our pitch-dark church frontages, with their securely locked entrance gates, will stand forgotten in the shadows.

These are the facts. What then can our churches do with the situation? Broadly speaking, it seems that we of the churches can do little more than keep a very vigilant watch on our Watch Committees, for some good work can be done through them for the people.

But if in raising this question we have in mind the spiritual salvation of the people, we must surely see that the time of that redemptive work is far past. Twenty years ago when many were in their impressionable years, much might have been done making for a spiritual and intellectual development which would have been above listening to the parade call. But that rich harvest is past. Sad and harsh as it may seem to say it, the vast majority of the roving crowds will now never belong to our Church life, unless some miracle of grace descends upon us and them.

While the churches therefore must admit that they have failed badly in the work of lifting these people to a higher Christian level, where even the rudiments of culture begin to enrich and satisfy life,

they should be determined that at all cost the future shall be very different. Sunday street parades are indicative of much that is not reassuring. And if the present widespread tendency to ignore altogether the Christian standard of living and attainment continues unchallenged, there must soon come an end to effectual Christianity in our midst.

The position is again warning us that our work for the Kingdom of God is not finished when we have persuaded one in a hundred of the population to listen to a discourse once a week. Our failure to evangelize the people reacts upon our own life. Under the present rigid system of Christian work and propaganda, churches are closing down in every town and city, and the multitudes go on living without any sense of God or knowledge of His will.

It is high time that we adopted fearlessly, and with burning zeal for the people's salvation, many entirely new methods in our work. Why, for example, should all the churches of all the denominations start and finish their services at exactly the same time? By 8.30 p.m. every church in the land is nothing more than an eerie monument against the night sky. One can walk the streets for miles without finding a church open for the thousands close to its doors. These people are never on the street at six o'clock.

Some of our churches ought not to open until 8 p.m., and the type of service should be the simple yet beautiful service of song and story, and be conducted and maintained by the finest talent our churches possess. It is pathetic to think that the cinemas have had to open because our churches are closed. But it is the truth. The Sunday parade is largely what it is because of the way in which we of the churches have chosen to spend our Sunday evening leisure. The two things are closely interwoven in the fabric of our modern experience.

And for those who will continue to worship in our churches at the earlier hour, let it be said with an added emphasis, the challenge of Sunday parades is just as vital. It forces the important question "How am I spending my Sunday evening leisure?"

For many, the hours after evening worship are the most cherished period of the whole week. It is the time of peace and refreshment at one's own fireside. Other people do not hesitate to arrange a fairly hectic time entertaining friends. But may there not be coming to us an urgent call for some particular service to be done during these very hours?

It certainly is not a call for us all to go back again to our churches and schools and there try by the aid of a flapping white sheet, a raining film, or a rickety lantern, to attract the crowds from the street. We ought to know that we cannot compete with a £200,000 cinema with its fascinating lay-out and equally costly films. And people do not need any more buns and tea. No, the call is to sanctify afresh our own home life by a new personal ministry.

In an average congregation these days there will be from twenty to thirty young people who will have nothing to do after the evening service. Is it too much to ask that the leisure hours from eight to ten shall be fully provided for them by the Church members? In small groups they should be invited into our homes with the utmost freedom and cordiality until they become to us part of the great family of Christ. These young friends are wanting to know about our lives, how we manage in difficulty, and what we really think about God. Can we tell them? Have we a much richer and wider experience than they, and one which we are quite willing to share with them? After all, are we justified in condemning street parades if we just close our church doors and turn young people into the street?

And above all let us not conclude that street parades are of themselves a serious evil. They are not. They spring very largely from the mating instinct, the natural expression of which is walking and talking together. But it is just the time when young life is demonstrating its deep need of real sympathy and large-hearted friendship. Rightly helped and carefully guided, many of our bright friends would discover Christ walking on London's Embankment. And that is all that really matters.

MISSIONS AND THE FUTURE.

By the Rev. WILLIAM PATON, M.A.

I HAVE been invited by the Editor to enter into the discussion on missionary policy so ably conducted by himself and my friend the Rev. A. M. Chirgwin. Let me therefore begin by saying that it would be quite impossible for me to continue the discussion on the organization, directorial age, and general up-to-date-ness of the London Missionary Society. Like all who love the cause of world evangelization, I have rejoiced in the amazing success by which the Society's appeal to its supporters has been met. It is an encouragement to the whole cause all over the world, just as two years ago the wonderful way in which the Methodist Missionary Society turned disaster into triumph brought a message of cheer to thousands of non-Methodists.

Further, if it were not that I realize that as a Congregationalist review you are bound to be concerned with the Society to which Congregationalists more than others look as their special organ, I should have wondered why you "picked on" the L.M.S. for criticism. I must walk warily here, as a professional interdenominationalist, but I am bound to say that if I had wanted to comment in public on the degree to which a great society is alive to the distinctively modern issues and trying to face them effectively, I should have gone else-

where than to the L.M.S. for a whipping-boy ! Mr. Chirgwin claims all too little in his plea that the L.M.S. takes seriously the duty and the necessity of joint planning and consultation. I would say, with a sense that I am a little understating the facts, that no Society in England has been more faithful and reliable in its attachment to the principle of co-operation than has the L.M.S., nor has any given more richly of its personal help. I was once told by the late F. H. Hawkins that on the average one day a week in the Secretary's life went to Edinburgh House, in attendance at one or other of the joint committees connected with the Conference of Missionary Societies or with the International Missionary Council. He made the remark jocularly, and in a tone of pretended grievance, but I was reminded of the fact that the reality of Christian co-operation is not purchased save at a price, and in this case the price is the time of very busy men. But the reason why so great a burden, as it might easily appear, is cheerfully borne is, I am convinced, because it is recognized that such co-operative work is as truly work for the Society as work done in Livingstone House. Indeed, if it is not that, it ought not to be done.

No, my own sense of gratitude to the Society and its officers is much too great to make it possible for me to join in that particular discussion. But the Editor himself raised a far more serious question, when he asked, in effect, whether the Society was planning for the missionary outlook as it would confront us in 1950; whether its supporters were looking at the tremendous facts and changes that face us even now; and whether it could develop a plan of evangelism and of church-building that would inspire its supporters with the knowledge that the Society saw a bit into the future and had a policy controlled by that insight.

I think it must be said that the missionary movement to-day is not so planning, does not so understand, and is not so inspired.

Let me now add, lest what has just been said appear exaggerated and unfair, that nothing less than a spiritual revolution will make possible that which the Editor desires.

Mr. Chirgwin has pointed out, and it is essential to the argument, that the planning of Christian missionary policy must be done by two kinds of co-operation; by co-operation between different denominations and missionary societies, and by co-operation between the missions, representing the older Churches of the West, and the Churches that have grown up and are now in varying degrees of size and vigour existing all over the "mission-field". You can always get a murmur of approval in a public meeting if you say this kind of thing, but the number of people who really mean anything by it is distressingly small. I would venture to say that the mass of the supporters of the societies do not understand to what an extent the societies they support are committed to the principle of co-operation

with others, and that they might be startled and perhaps disapproving if they did know. For it is not a matter of doing here and there a few bits of work together—here a college, there a school, here again, perhaps, a hospital. We are moving into a time when the men who see furthest into the nature of the problem know quite well that what is needed is something much more like common concerted planning. But that may easily mean all sorts of distasteful things. It might, for instance, mean that one society might give up a bit of "its own" work, proved unhappily sterile—and yet so very hard to abandon because of the sacred life poured out upon it through the years—and join with another in a part of the field where manifest moving of the Spirit has brought results beyond imagining, and the nets are breaking. It might mean committing to a proved and tested body, operating for a whole area, the placing of workers and the determination of their work. It would certainly mean a lessening of the sense of direct denominational responsibility on the part of Church leaders here at home.

All this is much harder to achieve than is commonly understood. The reason is not far to seek, and it is not necessary to point to any peculiarly deeply seated iniquity among those concerned. It is just the fact that we are all accustomed to work along denominational lines and to see our problems in that way; personal knowledge of missionaries, so powerful a factor and so precious, tells in the same direction; to trust not peripheral but essential things to joint planning and guidance is to move out into the (relatively) unknown.

But the denominational business as seen at the "home-base" is only a part of the problem. Much more serious is the need to work in cordial and effective co-operation with the indigenous Churches. But it is terribly easy to think of these Churches in a quite sub-personal (and therefore un-Christian) way. It is easy to think of the Indian or the Chinese Christians merely as great numbers of additional workers whose aid in carrying out the task of world evangelization can be counted on to an extent that was not possible to an earlier generation. I confess that this is what it seems to me that Mr. Roland Allen is saying in his life of S. J. W. Clark. (I find it wholly impossible to believe that Mr. Clark would have viewed with anything but acute distaste the tone of that book). The indigenous Churches are in one sense, of course, the core of all policy, but it seems as though they are to be raised up and made strong, vigorous, and self-supporting *in order that* the total task may be better and more rapidly accomplished. But this is to forget that they are living Churches. If they are living Churches, then we must beware, as we beware the Devil, lest we treat them as tools and forget that they are responsible to the living God and not to us.

These living Churches are made up of people very like ourselves; they therefore differ among themselves in their judgment as to what

is right. There are, for example, leading Christians in India who dissent from the policy for church extension among the untouchables stated so ably by Bishop Pickett in his books. I think they are wrong, but it is no good ignoring them. They have got to be convinced, and first they have got to be respected, for they are Christians and answerable to God, not to us. Meanwhile they may hold things up, from the point of view of a comprehensive world policy of advance.

I see no kind of planning that can escape from these fundamental conditions. Even the Papacy does not escape it, as those who know something of the multiform life and the energetic fighting that goes on behind that majestic façade are well aware. (A leading Jesuit missionary authority once remarked to me, speaking of missionary policy, "You are more united than we are".) Neither is it helpful to offer mere counsels of perfection as a way of escape.

Nevertheless, here we are, in a day of the Lord. We must believe that God is in these movements that reshape the very body of our humanity. It cannot be without His grace that thousands press forward to be taught and baptized, where a few short years ago there were ones and twos. The deep searchings about the place of Christian education in India, China or Africa have to be answered; they are not idle whims and fancies. The fact that the Church as it grows up in our new world, with its racial gods and its totalitarian nationalist efficiency and oppression, is suspect as no other human society is suspect, is a call from God Himself to faithfulness and service. We are faced by very great dangers and by very great opportunities, and God is in them all. To find His way and humbly to do it—that is what we all want, or ought to want. If we want it, we must be prepared to tread it together, with all the self-abnegation that that requires.

Let me end by suggesting one or two lines of thought and action. First, I wish that what Mr. Chirgwin has so eloquently said of the need and the actual realized fact of co-operation in this immense task could be taken to heart. He has mentioned some of the most outstanding examples—the problem of industrialism in Africa, higher education in India, China relief, and so on. But is there no way of bringing these things home to the people whose prayers and help are desired so that they look with eager anticipation to such common counsels, and really expect that out of them something will come that must be denied to a narrower approach? A good many men are quietly suspicious of missionary propaganda because it is almost too good to be true; it seems to be unlike all other forms of human activity in that it never goes wrong. But tell them the real things we are up against, the inscrutable puzzles, the entrenched positions; let them see that we know we make mistakes and that we want all the help we can get from every quarter—and they may take

us seriously. What is more, no one who looks steadily into the face of the facts can be in any doubt of the absolute necessity of combined action along the broadest Christian front.

Second, we need a keener sense among ourselves of the meaning of the Church and of the spiritual demand that is entailed in the Christian profession. To say that there is need of a greater evangelistic power in the indigenous Churches is dangerously like a mere counsel of perfection—and a counsel of perfection is merely a restatement of a problem. But we can do better than that. We are in actual fact tied up with these younger churches in a common bond, which is that of the Spirit. Who could say what would be the effect in India, or in Africa, or in heroic and war-racked China, if there were in England to-day a deeper penitence and a keener realization of the miracle of forgiveness? It is out of that kind of contrition that God can fashion the evangelistic Church for which the world longs, though the world does not know it.

Perhaps I may add, in a word, that it is this sort of thing, and no mere speech-making and resolution passing, that is to be attempted in the forthcoming meeting of the International Missionary Council at Madras next December.

A PUBLIC SCHOOLBOY'S SERMON.

Text :—*Mark 1³² And at evening, when the sun did set they brought unto him all that were diseased.*

It is the Sabbath evening.

The blue lake of Galilee and the purple mountains round it are lying in the soft haze of the setting sun. The cloudless sky is showing here and there a peeping star. The thirsty ground is gaping for the dew; and as the slant rays strike the whitened houses of Capernaum the people of the little town come out into the shady streets and make for the door of a certain house belonging to one Simon. What is the stir about? What has happened to wake these villagers up to such excitement on this still evening? "Have you not heard", says one, "Simon's wife's mother lay sick of a fever, and one came with Simon to his house to-day, and He took her by the hand and lifted her up, and immediately the fever left her?". "How so?" says another; "What manner of man was He?" "A carpenter's son, one Jesus of Nazareth, whose fame is on everybody's lips, for He cured a man with an unclean spirit the other day by a word". But they reach the door of the house. I fancy I can see a stately figure clothed with meekness, standing where the last sunbeam falls between the housetops on His brow. An eager crowd is round Him. Men who have toiled all week are listening to His words with a freshness of interest as if they were not tired; and before Him are mats, and sick men lying thereon with feeble eyes turned upwards to the glory of that countenance. Look! He fixes His clear gaze upon a weary sufferer, whose limbs have long refused to do their office. "Arise", He says. A thrill of vigour shoots through the languid frame, and in a moment the worn figure is locked in the arms of his weeping friends. Look! tears are standing in the eyes of that poor fisherman, whose days are numbered, and who plies his little smack on the lake with sinking heart, for life is almost done, and his long struggle after God-service must end in death; he must descend to the dark tomb, to his eternal rest. But what does this young teacher say? There is a new life beyond the grave; there is a home elsewhere for God's faithful children if they believe on this God-like man. Can he doubt it? No, this man speaks with authority, not like the scribes and Pharisees whose cold lessons had been his only guidance. In this man's eyes there is kindling fire which speaks of earnestness and truth even more strongly than that deep thrilling voice. The old man goes home with peace in his heart. The crowd scatters, with tears in their eyes and wonder on their tongues. We have seen strange things to-day, say they.

Look at this picture from the life of Christ. Let us ponder on it

for a moment. Let us seek earnestly for the lessons that lie hid beneath the surface. The tints are beautiful, the grouping of the picture is perfect, but there is more than this to be found. Firstly we notice how our Lord, although His day had been spent in preaching and healing, yet is still at work when the sun is setting. There are some who think that when their strict duties are fulfilled they may fold their hands and take their ease. Far otherwise thought Jesus. "In the morning sow thy seed; and in the evening withhold not thy hand", was a commandment in those books He had loved to read and ponder over. And here in the beginning of His public life we find Him labouring right through the day until the sun goes down. Is there no need for you to be thus instant in season and out of season? If we love Jesus we shall try to copy Him in the little details. We shall fill every hour and moment with faithful, earnest work. Time was not given us for our own purposes. We all, like Jesus, are sent to perform a mission. Oh, let us take a lesson from our Master of steady industry and ceaseless labours. He would not break into the long work-day even to get His hours of communion with the Father. Look at the 35th verse. There we read that when He wished for prayer He rose up a great while before day. Are we thus active and earnest? Have we listened to that solemn warning which we sometimes sing?

Work, for the night is coming!
 Under the sunset skies,
 While their bright tints are glowing,
 Work, for daylight flies.
 Work till the last beam fadeth,
 Fadeth to shine no more;
 Work while the night is darkening,
 When man's work is o'er.

And not only must each day be honestly and fairly used, but life itself must be one long day of labour. On, on, till the night of death actually falls, the Christian must be fighting his foes and doing his work. Are some of you thinking within yourselves, "I have toiled hard for Christ all day, now as the evening of life draws on I must rest"? Cast a glance at that patient face by the door of that house in Capernaum. The sun is setting, but still His weary frame must not rest. There are these hungry souls to be fed, these aching bodies to be cured. The night has not yet come. He thinks not of rest. What a grand devotedness of love! What a model for the selfish of all ages! At dusk the Sabbath would end; every moment of the sacred time must be employed. He knew that His time was not yet come, that His mission was all before Him. You do not know this; to-morrow, to-night, your soul may be required of you. Have you then time for halting? May you sit down at sunset with a satisfied mind? No, rather be up and doing, doing, although the work may

not seem great. If I had power, you say, to work such cures I too would labour night and day to relieve my suffering fellow-creatures. You think so? Well you have the power. God will give His holy spirit to them that ask Him, and by His aid, by His presence, the cup of cold water given to a saint will be magnified into service second to none in worthiness.

But again, while Jesus was waiting to heal in the sunset hour, see how the people were ready and faithful to come. Jesus is still standing this evening, waiting, patiently and lovingly as He did so long ago. There are a crowd of happy saints in heaven and on earth, saints militant and saints triumphant, in place of, nay rather with, those fishermen of old. Thousands to-night in every country under heaven are crowding round Him to be cured, to listen to those gracious words that fall from His lips. Come all and join the throng. Listen, He is speaking. "Come unto me all ye that labour and are heavy laden, and I will give you rest". Are not you heavy laden—laden perhaps with sorrow? Death has laid an icy hand on your dear ones or your friends. Your life is blighted by disappointment. Your plans have failed. You are faint and weary. Oh, you must all have some heavy burden, and none is so heavy as that burden of sin which is sitting on some shoulders and weighing them down—and yet they see it not—right down to unutterable woe, down to endless misery. Then come this evening. Lay the burden at His feet. Test His willingness to fulfil the promise. Why should you bear these weary loads alone, when One says, I will give thee rest? It is folly and madness indeed. It is but a step you have to come, but that step must be made of yourself. Jesus did not go from house to house, but waited there till the sick ones came or were brought. And so it is still. You must find out first that you are wretched and miserable and poor and blind and naked, then *come*, and the work is done. You cannot now see that face divine or hear that deep-toned voice. No, but He is here—He has said so. "Wheresoever two or three are gathered together in my name, there am I in the midst". We are gathered in Christ's name. Here is Christ in the midst. He marks most pityingly every heart that is now hardened, refusing to hear, and every ear that is deaf to His gentle invitation. This is no poetic fiction but a solid truth. Jesus Christ is as truly present here as He was present on that Sabbath evening long ago in the doorway as the sun set on the village of Capernaum.

They brought. This means that some were too sick to come alone. What blame would have rested on those villagers if they had neglected to bring their sick to the great Physician that Sunday evening! Have none of you father, mother, sister, brother, son or daughter or friend too sick, too blind, to come to Jesus unaided? Have you ever thought when going to Sunday School or to God's House that it is your duty to *bring* such as these with you? Christ

is waiting to receive them, but they must come to Him; and how are they to come unless someone leads them? All who believe must bring others too. We must tell our friends and neighbours of the Saviour we have found, and urged them to come to His side. "His fame spread abroad throughout all the region round about Galilee", we read. This would never have happened if each had not spoken eagerly to his neighbour of the wonderful man who had appeared in the neighbourhood. Why should those men have spoken and we remain silent? Not a man in Galilee was more densely ignorant of Jesus than thousands of our fellow countrymen are at this day; not a learned scribe or Pharisee needed the knowledge of Christ more than our scholars and clever men to-day. No, there is no ground, no excuse, for silence. Have you come to Jesus? Then you must bring others. Bring by force—by force of love, by force of prayer, by force of example. Think, they shall be jewels in your crown. Read what the apostle said, "He that turneth a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

They brought the *diseased*, the sick, the palsied ones, the lepers, men seized by fever, the blind, the lame, the dumb. These diseases have their counterpart in the hearts and lives of all who have not come to Jesus. Men are sick, faint, and weary of the storms and bitterness of life; men are palsied by a sense of inward filthiness; their lives are blank and useless; they cannot act because they feel themselves unclean; men are lepers, tainted by a loathsomeness, a rank impurity, the loathsomeness of crime and vice, the impurity of the flesh, uncleaned by Christ; men are tortured by the fevers of mad desires, fierce ambition, straining after things they may not have, burning for the praise of men and honour which is no honour; men are blind, nearing the brink of an awful doom, within a step of utter ruin, they see it not; they are quite impassive, walking on with unheeding feet; men are lame, crippled by rough stones of doubt, bruised upon the rough places of the world until they halt along in agony; men are dumb with anguish, speechless in the presence of their brethren, because they can but speak with tears and lamentations and earth has no ears for such. Are any here groaning under these great loads? Are any here diseased? *Come, be willing to be brought!* Look to those loving eyes which are gazing down upon you in the evening gloom. Oh, I pray you accept those gentle words, believe and be ye healed!

"Come", say some, "what does this mean; these words were intelligible *then*, when Christ's very presence was visible to the bodily eyes, but what does it mean *now*?" How shall I tell you? It is so simple, so marvellous in its simplicity. I can but hope to put you in the way to learn of Jesus Himself. You know that you are sick. You feel when examining yourself by the standard of Christ's life, and the Bible's commands, that you are not as good as you ought

to be. Do not stifle these feelings. Do not say, "True, I am not perfect, but yet there are many worse". No, if you have a glimmering of light upon your darkened state read and think deeper, and let it grow. Jesus will not heal you until you feel that you are sick. But you do feel this, I suppose; then kneel down before God, say to Him, "I feel and know I am sinful; make me know and feel it more; Thou hast bid me come to Thee, and promised that Thou wilt not cast me out. *I come*". I leave you on your knees before God. He will tell you all the rest. Do not expect it will all be plain at once. If your faith is sound, Jesus will have saved you in that very hour of your repentance; but after all, that is but the buckling on of the armour, the very outset of the fight. The other night I was walking by the sea. Black clouds covered the sky, and the wind was blowing like a hurricane. I looked up to the sky, and as I looked the dense clouds parted slowly, and I saw behind the deep blue and the calm, still stars fixed far above the gloom. Only a minute and it closed again. "Oh", I thought, "how like the Christian's life". Doubts and fears compass us about, until we begin to be distrustful whether there is a God above; but soon the heavens open and we see, as it were for a moment, right away in a cloudless region the calm, still eyes of God looking gently on His people. It will be so with you. There will be storms and buffetings within and without, but if you have committed your way to the Lord, it will all be well.

At evening, when the sun did set. Here is a word of encouragement for those who have let the morning hours of their prime pass by, for whom the summer is gone and the harvest past, yet they are not saved. They have spent their time in labouring for self. How is it with them now their sun is setting? I trust there are none here who have left this first business of life until the eleventh hour. But if there are, look at these words. It is evening time. Come, your Lord is still waiting. Fall before Him, tell Him all, the wasted manhood and the sorrowing at even. Tell Him with tears that you cannot labour for Him now, it is too late, but you will trust to His full, free mercy. In this evening of the Sabbath, in this evening of your life He will still receive you. Come unto me *all* who are heavy laden. There is no limitation, no exception.

But if there be some—God grant there may not!—who still refuse to listen to the voice calling them to repentance, who do not turn to Jesus, or, if turning, turn but for awhile and then go back into the streets uncleansed, there will come a time in the evening of the world's day when Christ will stand again as then He stood, only what a change! No setting sun will shed soft radiance round His head. The sun will have been darkened, when the heavens roll away as a scroll and the elements have melted with fervent heat. His head will be circled with the splendour of His everlasting crown, a burning glory on which the wicked will not dare to look.

That little retinue of fishermen will be swelled. For He will come with ten thousand of His angels, with all the host of heaven. Once it was all the city of Capernaum that gathered to His presence. *Then* it will be the nations and the tribes, all peoples of the earth from Adam to the end. You will have to appear before Him *then*. You will have to come. There will be no refusal, no opening for escape.

Then there will be a book opened, and in it will be written the names of those who *came* before, and all their sins and misdeeds will be cancelled. But those who came *not*, whose names are *not* therein—to them He will say: "Depart from me; I know you not". Their doom surpasses in horror all that we can guess.

But it is not the terror of the punishment for refusal by which I want to induce you to come. I only point *once* more to your Lord and my Lord standing here in the gloaming. If you can turn from His loving invitation, you who are restless and weary, you who are sick and diseased, you may wander the wide world over, search the storehouses of learning and philosophy, you will find none besides. Broken and shattered you will have to return to Him at last, for rest, and oh, beware lest the evening shall have passed and the sun have set before you come.

Jesus who standest in the evening beckoning
Our storm tossed ships to Thee who art the shore,
Show us Thyself—for we have lost our reckoning,
We drift—the storm is sore!

Jesus who callest, as the tempests thunder,
Give us keen ears to hear that gentle call.
Our hearts are stunned in agony and wonder,
Speak, speak, the dark clouds fall.

Now, even now, albeit the sleet is driven
Dead in our eyes to blind this earthly sight.
We see far off the night's black curtain riven,
We catch a ray of light.

God grant that all of us may so come to the Saviour, that He may so receive us, that when the cry sounds "Lo, I come", we may answer fervently "Even so come Lord Jesus, come quickly".

This sermon was preached by R. F. Horton on 16th August, 1874, in his 19th year, just before he went to Oxford. It might have been preached almost any time during his long ministry. Those who were accustomed to hear him preach will recognize familiar notes in his preaching.

His own comment in his diary reads as follows:—

To-day I have preached for the first time. But there is much to learn before I lose sight of myself and see only Christ. My texts were—the last verse but one of *Eccl.* in the morning—a fair

congregation. And "At evening when the sun did set, *etc.*" *Mark 1³²* at night. Very full.

His sister thus described it in a letter to their father :

Dear Robert came last night. He preached most beautifully this morning.

And further

. . . 25 minutes long, his deliverance beautiful, and though not many original ideas, many points of the Bible were exquisitely pointed out, and his language most elegant and refined. The second sermon far surpassed the morning. You would have felt a thrill of earnest joy and pride could you have seen and heard your son preaching so faithfully and beautifully of Christ.

EDITOR.

ON LIFE AND BOOKS.

PREACHING IN THE VERNACULAR

LAST quarter we talked about books. Perhaps this quarter it would be well to get away from them. What with reading and reviewing books, trying to keep one's own library within bounds, and to tame two other Libraries, books may easily become an obsession. Sometimes it is well to listen to the comment on Tennyson's New Squire :

An' 'e know'd nowt but books, and books, as thou knows, beant nowt.

One of the most insidious dangers of the Christian minister is to transpose the order of the two words which stand at the head of this article—life and books, to imagine that in the study he can find all the food needful for the hunger of his flock. That way calamity lies—and yet many there be that find it. When the Congregational College Commission sent out a questionnaire to men of all colleges and various generations it was amazing how many replies contained the comment that the training received had been “too academic”. Yet it may be safely averred that many who thus criticized the Colleges receive exactly the same criticism from their congregations : “over our heads”; “nothing to do with daily life”—how often does one hear comments like these?

And they are not always unfair. It is my misfortune to hear very few sermons, but two to which I have recently listened would certainly have benefited by the kind of criticism to which Dr. Selbie's students at Mansfield were accustomed. In the first case even the children's address was not delivered without notes, and the sermon had so little relevance to the times and to the people to whom it was preached that I have clean forgotten what it was about. The second was a thoughtful utterance by a promising young preacher, but it was couched throughout in philosophical terminology, in speech which would be as intelligible as Aramaic to ordinary folk.

It will probably not be believed, though it really happened, that I heard a young man lately pray for “the unadvertised needs beneath our respectable exteriors”. I could not see whether he was using a book or not : probably this was an entirely unaided effort, though I have seen some quite as good in the books of prayer which are so popular in some quarters—and not the *Manual for Ministers* either !

It would be an excellent practice if preachers would go over their sermons with individual members of their congregation in mind, asking themselves, “Will the charwoman, the postman, the errand boy, the tackler understand this?” “Is this the kind of speech which conveys anything to the football and film fans, the factory girl and the housewife, those whose reading consists of the evening paper and the novelette (I must remember there is the more need for my words to reach them because these are probably the only vehicle by which the Christian message will even have a chance of reaching them—they read neither Bible nor books, and give no sustained thought to religious matters)?”

If preachers would inspect their speech in this way, realizing how foreign the terminology of the classroom and textbook is to the average man in the pew, they would have a chance of making contacts which they now miss. Sometimes when I listen to sermons I am reminded of the oculist who was fitting me with spectacles. To my remark, “I suppose you get noses of all shapes and sizes” he replied, to my great delight, “Facial measurements

are extremely diverse". It cannot be too often emphasized that preaching fails if it be not in a language understood of the people. Our business in the pulpit is to tell good news, not to expound theories, examine philosophies, and engage in metaphysical discussion. Here is a mother with an imbecile child, a husband with a shiftless wife, a wife with an unfaithful husband, a woman become increasingly conscious of a frustrated life, a youth whose thwarted ambitions are turning sour within him. A right understanding of the shortcomings of humanism may fit the preacher to help such, but it must not be delivered in the jargon of the schools : comfort and cheer, challenge and counsel, can all be conveyed in words such as he who runs may read, and the preacher fails if he uses any other words. There are people who are concerned with life beyond the grave, who desire assurance that they will meet again those they love, or that then God's justice will triumph and that those who have had no chance on earth will be given one. The preacher should have something helpful to say, but he must not talk about "The Eschatological Significance of the Johannine Epistles", or, to use McClure's words which I must have quoted more than once, "obscure by the ponderous platitudes of pseudo-philosophy the eternally obvious".

All of which leads to renewed questioning about the training of the ministry. In some of our colleges men are asked to prepare and deliver for criticism addresses meant for the open air, for young people, and so forth. Some attempt is made to ensure that they can translate their ideas into the vernacular. This is all to the good, but it finds no place in many colleges. It is desirable that men should be as well qualified intellectually as possible, and the man who does well in Schools or Tripos or B.D. is more likely to be a good minister than the man who does not. But a man may have Greek and Hebrew, Latin and German, and carry a quiverful of degrees, and be an utter failure, if he cannot speak the language of the home and the street, if he has no bow-string of common speech.

I sometimes think it would be to the point if College Boards, in addition to hearing candidates for admission to College, should regularly hear students preach, with a view to discovering whether they are losing the vivid direct language of youth and replacing it by an academic terminology which cannot reach the pew.

I well remember hearing in my youth a Methodist local preacher, a grocer, who rejoiced in the name of Eli. Preaching on a text in *Isaiah* he said : "Nah, I'll tell ye what I think this means. Of course, I'm not a bible expositor ; I'm nobbut an 'umble counter-jumper during t'week ; but this is what I think it is". *Isaiah* would scarcely have recognized himself in what followed, but in that and every other sermon Eli spoke the language of the people and applied his message to the needs of the people; and many thanked God for him.

And ministers of older growth would do well to watch themselves in this regard. When I was a minister in a Lancashire town, mixing with artisans continually, playing cricket and tennis with them, engaged with them in the hurly-burly of politics, and in and out of their homes every day, I could talk to them with ease and comfort. Now, after many years of another world, I have sadly to realize that I have lost the sense of contact with them I once had : I could not now, I regretfully confess, go to a Working Men's Club and naturally enter into the give and take of ordinary conversation. Living in a world bookish and denominational, especially in the years since I ceased to be a pastor, I have found, to my surprise, dismay, and even annoyance, that with a crowd of working men I am constrained and aloof.

Something akin to that experience takes place in the lives of most

ministers, and it must be strenuously resisted. It is important that we should spend time in the study preparing the seed. It is not less important that we should study the soil. "Crop", said Tertullian, "depends on soil as well as seed". It is because ministers give so little time to getting to know their people, to preparing the soil, that the seed produces no fruit—often it is exotic, oriental, tropical seed suitable for the soil of another latitude.

There is a place for the theologian or the scholar, and for books written in strictly technical language; but such language, unfamiliar and incoherent to the hearer in the pew, is out of place in the pulpit. It is not difficult to see what the Church Secretary in the West Country meant when he said about a minister: "He didn't know how to get his stuff across; he ought to have been a professor"!! One who was perhaps the keenest and most incisive thinker in our Colleges in the last generation—and, strange to say, one masterly in the cut and parry of debate—could be calculated to diminish the morning congregation by two-thirds before evening wherever he preached—and all because all his days he had been accustomed to use only the speech of the scholar. Those who preach should use words that he who follows the plough can understand.

There is a place for Paul, who sat at the feet of Gamaliel, a Rabbi of Rabbis, who knows all the technical terms and can argue with the theological enemy in the gate, but his place is not in the pulpit talking to ordinary folk—except very occasionally, when it is good discipline for congregations to be reminded that there are mysteries beyond their ken.

But for most of us who have to preach not to scholars, but to those engaged in earning their living, in this as in all else, Jesus of Nazareth, who lived in a humble home and worked in a carpenter's shop, is our model. We have to preach to the common people, and it was the common people who heard Him gladly. Time and time again I turn to the parables and marvel how simple they are, and therefore how effective. In what a masterly way He used the common familiar things of domestic life to teach the truth about the Kingdom of God. Everybody knew about a sower sowing seed, a woman baking bread, losing a shilling, mending a garment. His teaching went to the very foundation of life, and yet His words were those a child could understand.

Turn to him the other also.

Sell all that thou hast and give to the poor and come follow me.

Go thou and do likewise.

Come down, for today I must abide at thine house.

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened.

When we live among the people, and go about doing good as He did, perhaps our language will be as simple, and our preaching as powerful—and as permanent.

ALBERT PEEL.

WORTH NOTING FROM RECENT BOOKS.

The fatal error of the Oxford Group Movement is its avowed refusal to listen to criticism and its unavowed but manifest distortion of its own achievements.

C. E. RAVEN, *War and the Christian*.

A very special form of human self-confidence developed after the war in the so-called youth-movements. Trust the young man, they declared. Old people are shrewd, designing, and cowardly, and so habituated to ancient vices that the possibility of a new creation is not in them. Trust youth. It is heroic and self-sacrificing. It brings a fresh conscience to the world, and is outraged by the evils which its elders have so long accepted. There is some truth in this estimate, as there is in every preceding estimate of human capacity. The progress of the world does depend upon the vigour and hope with which each new generation approaches age-old problems. But it is significant that all these youth movements of Europe have in this latter day been captured by the various nationalistic hysterias of the Continent. It is instructive that the most fanatic disciples of fanatic religions are young people; and that the peace of Europe is imperilled most by the young people who did not know the horrors of the last war but long for the romance of the next. What could be more pitiful than this corruption of European youth? Parents and instructors are powerless against it. Human pride has taken just another form. The form is peculiar but the pride is the old sin of Adam. This pride prevents young people from realizing that their "singleness" of heart is frequently the direct consequence of their emptiness of head. Cursed be the man that trusteth in the young man as the hope of the future.

REINHOLD NIEBUHR, *Beyond Tragedy*.

The fact that it is the church in modern Germany which defies the state, while many apostles of a universal culture and a universal science have capitulated, is most instructive in regard to the relation of the kingdom not of this world to this world. The university was the pride of Germany; and the German church was more or less moribund. Yet the former has allowed its universal culture to be corrupted by the state while the latter has fought valiantly against such corruption. The culture of the university sought universal truth through the genius of the wise man; and forgot that the wise man is also a sinner, whose interest, passion and cowardice may corrupt the truth. The kingdom of truth which rests upon human wisdom is obviously of this world; so much so that the world may conquer it and reduce its pride to humiliation.

REINHOLD NIEBUHR, *Beyond Tragedy*.

What is the aim of the pacifist? To make war impossible. What is the effect of absolute pacifism? To make war more likely. The absolute pacifist is welcome to the argument that, if every one behaved as he intends to behave, there would be no war. But that is a mere idea without substance. The absolute pacifist is advocating action, and action brooks no "if". We are in the presence of several nations definitely warlike; the world is on the edge of war. Our problem is to enquire into the best method for staving off the threat of that war and, in the breathing-space obtained, to evolve a policy for removing war altogether from the face of

the earth. The absolute pacifist says: "I will not fight on any account, and I recommend that attitude to others". Either he is successful or he is not. If he is not, he may be dismissed as a curiosity. If he is, he will reduce the potential resistance of his nation sufficiently to encourage one or other of the warlike nations in the offing to take the risk; and he will be responsible for the war.

SALVADOR DE MADARIAGA, *The World's Design*.

The centre of the picture is Great Britain. This people, tucked away in their little island, modestly retired from the world, *toto orbe divisos* as one might think, yet admirably placed for the strategies of war and peace, at the confluence of sea-routes, warming their feet at the Gulf-Stream, and cooling their heads at the polar winds, coming closest to Europe just opposite the point where the frontier between Latin and Teuton cultures touches the sea; this people, a Europe unto themselves, a family tree with Iberian, Scandinavian, French, and Teutonic roots, their race samples, their climate samples, their mind—empirical and rationalistic, religious and matter-of-fact, ethical and positive—samples, country gentlemen and sailors, bold adventurers and cautious tradesmen, Quixotic and hard bargainers, Bible preachers and rum-runners, "lovers of the underdog provided it be a dog", masterful yet the most reasonable of masters, brotherly yet steel-cold, lovers of earth yet spritely and even angelic, living paradoxes, candid enigmas, the most insular and the most universal of human beings, the British people are, in our twentieth century, the norm of the world.

SALVADOR DE MADARIAGA, *The World's Design*.

People who go to church may not always hear a good sermon—they don't in my church—but they have a right to a setting which shall make it easy for them to find God; a setting in which there shall come to their minds a new discovery of truth, to their consciences a new challenge, to their wills a new loyalty, to their hearts a new love and to their souls a new forgiveness. A church like that will never fail to get a hearing and it is the only kind of church that deserves it. The school exists to minister to the intellect, the courts exist to minister to the conscience, commerce exists to minister to physical well-being, but the church exists to minister to the soul, and it is the only enterprise committed to that end.

J. R. SIZOO, *Make Life Worth Living*.

Pacifists should be sure which question they are answering. If the question is, "Should force be used?", the Pacifist, given his convictions, can answer without hesitation, "No". But suppose the question is something entirely different, namely, "The force being there, is it better to use it under a constitution upholding equal rights, or to let each party to a dispute use it to enforce his own judgment on a rival?" If that is the question, there is only one reply the Pacifist can give, namely, that bad as force may be, it is better as the instrument of a constitution than as a means whereby each party attempts to enforce his judgment on the other.

SIR NORMAN ANGELL, *Geneva and the Drift to War*.

FOREIGN IMPRESSIONS.

CHRISTIANITY AND THE RELIGIONS

Die kirchliche Dogmatik I. ii. Die Lehre vom Wort Gottes. Prolegomena zur kirchlichen Dogmatik, von KARL BARTH. Verlag von evangelischen Buchhandlung, Zollikon. Swiss Francs 36 (about £1 12s. 0d.).

The Christian Message in a Non-Christian World. By H. KRAEMER. Edinburgh House Press. 8s. 6d.

The Gospel, Christianity and Other Faiths. By HEINRICH FRICK. Blackwell. 3s. 6d.

In 1927, Barth, by then a University Professor, published the first edition of the preliminary volume of what he called his *Christian Dogmatics*. Barth himself came to realize its inadequacy, and, in 1932, changing the title of his projected work to *Ecclesiastical Dogmatics*, issued an entirely new edition corresponding in contents to the first half of his preliminary volume; in 1936 there appeared Professor G. T. Thomson's admirable English translation of this half volume under the title *The Doctrine of the Word of God*. We reviewed in these columns both the German original and the English translation of this first half volume and pointed out the great superiority of this second edition to the first.

The volume before us is the second half of this preliminary volume. It is an immense tome of some thousand big and closely printed pages, for Barth becomes more and more prolix. This new volume deals first with "The Incarnation of the Word" and "The Outpouring of the Spirit", thus completing the second "chapter" on "The Revelation of God". There follow "chapters" dealing with "Holy Scripture" and "The Proclamation of the Church".

Each of Barth's "chapters" is in itself an elaborate treatise, and it is impossible in a brief review to give an adequate account of this rich and varied book. We note with pleasure that Barth continues to free himself from his less attractive idiosyncrasies. Especially welcome is the fullness with which he now speaks of God's love to man in Christ, and of man's love to God which God's love evokes.

A summary of the contents of this book is given in an article by the reviewer in the May *Expository Times*. Professor Thomson is, we are told, already engaged on an English translation of this second half volume, and we will defer writing a fuller review here till that appears. In this "Impression" we will confine ourselves to the section dealing with the vital and urgent problem discussed in the other two books we are here reviewing—the relation of Christianity to non-Christian religions. Thus to speak only of this section would be unjust to Barth were he not too great to need our praise. For this section is the least satisfying of the book.

Barth discusses this problem in his "chapter" on "The Outpouring of the Spirit". Whereas the Incarnation speaks of "God's Freedom for men", the Outpouring of the Spirit denotes "the freedom of men for God". "The Holy Spirit is the subjective reality of revelation". The second section of this chapter has for its title "God's Revelation as the Abolition of Religion". "The world of human religion is the sphere in which man seeks to justify and sanctify himself by means of a picture of God derived from his own thoughts and powers". In the third section Barth deals with "Religion as Unbelief".

We agree with Barth that it is quite inadequate to speak of Christianity as the "true" religion, superior to all others, or as the fulfilment of human religion, for such a statement fails sufficiently to emphasize the distinctive "grace of revelation". All religions, even Christianity as it exists in any of its empirical forms, reveal the influence of human sin and pride and folly, but it will not do simply to say that "when the light of revelation falls on paganism, its religion is shown up as the opposite of revelation as the false religion of unfaith". It is also true, and of this Barth seems to have no knowledge, that when the light of revelation falls on a pagan religion, it leads to the discovery, not of falsehood only, but of true aspirations which can find their satisfaction only in the revelation of God in Christ.

Barth proceeds to speak of "The True Religion". He admits that we can only speak of "true" religion in the sense that we speak of a "justified sinner". " 'True religion' is as is 'a justified man', a creation of God's grace".

Barth rightly sees in the Pure Land and True Pure Land Sects of Japan the nearest pagan parallel to the Protestant conception of Christianity as a religion of grace. But he concludes that it must be "a very bad sort of modern Evangelical Christianity which can feel itself related to this *bhakti*-religion". *Bhakti* religion, whether in its Hindu or Buddhist form, is, indeed, very different from Christianity. Yet it is a witness to man's need of a Saviour and so a witness to that light which lighteth every man coming into the world. As we read, say, the poems of Tukaram we are reminded of the words of Jesus, "I have not found such great faith, no, not in Israel". Truth is truth, wherever it be found, and the problem of the relation of Christianity to other religions is to be solved not by dogmatic assertion but by the insight which sympathy and knowledge give. God has not left Himself without witness in the pagan world, and recognition of the partial response of some outside the Christian sphere to the leading of God's Spirit is not incompatible, as Barth seems to think, with the whole-hearted recognition of the indispensability of the Gospel and the unique and final place of Christ. We do well to heed Barth's warning against all attempts to interpret Christianity merely as a superior way of life, and yet we feel that his treatment of the relation of Christianity to non-Christian religions is far too summary. We doubt if he could have been content with what he has written had he ever lived himself in a pagan land and shared the friendship of some who, though they prize their ancient heritage, have yet through Christian influences learnt to reject the base and emphasize the best in their ancestral religion. Here, as so often, Barth writes as if a true picture of the world can be given in black and white. But the relation of Christianity to pagan religions is inadequately expressed merely as the contrast of truth to falsehood.

We have a much more satisfying discussion of the relation of Christianity to non-Christian religions in Professor Kraemer's book, *The Christian Message in a Non-Christian World*, "written at the request of the International Missionary Council in order to serve as material for the World Missionary Conference" which meets near Madras this year. As the Archbishop of York writes in the Foreword, "His range of knowledge is immense, and is illuminated by practical experience in one of those parts of the mission field where many currents of tradition meet".

The book begins with an account of "The World in Transition":

The outstanding characteristic of our time is the complete disappearance of all absolutes, and the victorious but dreadful dominion of the spirit and attitude of relativism. . . . Of course there are ideals.

The world bristles with idealisms, noble and ridiculous, pure and demonic, because man cannot live without them. He is an amazingly fertile creator of idealisms, for without them he starves and degenerates. Absolutes however there are not, only pseudo-absolutes. These pseudo-absolutes—race, nation, classless society, a “holy” or “eternal” country—clearly demonstrate that man cannot live on bread, on relativism, alone. When he has, consciously or unconsciously, abolished God, he makes another god, because the need for the divine “word” belongs to the essence of man’s nature, for he was created by God and unto God. Notwithstanding that, the rule of the spirit of secularism and relativism is unbroken, the modern pseudo-absolutes are even the acme of this spirit, the most intense expression of it.

Since relativism is “*the decisive and dominant reality of modern life*” “religion has become irrelevant . . . because God has become irrelevant”.

The Christian Church, religiously speaking, in the West as well as in the East, is standing in a pagan, non-Christian world, and has again to consider the whole world its mission field, not in the rhetorical but in the literal sense of the word.

What then of Missions? It is not surprising that there should be “confusion and a manifold cry for re-orientation and clarification”.

The coming World Conference at Madras in December, 1938, will not achieve anything worth-while unless it achieves a deepened sense of direction and a renewed consciousness of the meaning and purpose of the Christian Mission in the world under *any* circumstances, whether quiet and evolutionary or turbulent and revolutionary.

Dr. Kraemer justly criticizes *Rethinking Missions* for its failure to recognize that the standard of “missionary perseverance” does not lie in “successes nor the realization of self-defined programmes”; it is “only the apostolic obligation towards God and the world, which is implied in the fact that God sent Jesus Christ into the world as the Way, the Truth and the Life”. As Dr. Kraemer truly says, “The crisis of missions is a crisis of faith”, and so we are led to inquire into the nature of the Christian Faith and the Christian Ethic. That faith we can only adequately describe as we orientate our thought to “the radical realism of Biblical revelation”. The Christian ethic is likewise “embedded in the same sphere of concrete religious realism, and is, like the Christian faith, radically religious and theocentric”.

Our attitude towards the non-Christian Religions cannot be that of a “feeling of superiority”, for that is “the denial of what God meant and did through the Gospel”.

That in Christianity and in the mission field the superiority-feeling has so many victims indicates the intellectualist distortion of the Gospel into which pious Christians can lapse, by forgetting that to be a Christian means always and in all circumstances to be a forgiven sinner and never the *beatus possidens* of ready-made truth.

The real point of contact between Christianity and non-Christian religions lies in the missionary worker himself. If he has

an untiring and genuine interest in the religion, the ideas, the sentiments, the institutions—in short, in the whole range of life of the people among whom one works, *for Christ’s sake and for the sake of those people*;

then he “becomes one with his environment, and has and finds contacts”.

There follows an illuminating description of "The Non-Christian systems of Life and Thought" and of "The Present Religious Situation in the Non-Christian World".

A study of non-Christian religions makes it clear that it is impossible to regard them as "a vast, degrading and decaying section of the spiritual life of mankind, steeped in darkness and error". "They are the product of man's great efforts in the field of religion", and

empirical, historical Christianity, although its fundamental position is very different, has also to be viewed largely as a specimen of human effort in the field of religion, and therefore to be brought into line with the other religions as expressions of human spiritual life.

As Professor Kraemer points out,

it is a truly remarkable and pathetic fact that those who are the champions of the eternal and absolute validity of the Gospel perpetrate so easily the fatal mistake of raising the relative, historical expression, the earthen vessel, to the status of the absolute divine act and gift. It is one of the most subtle forms of idolatry . . . The deep concern of the Christian Church in the non-Christian world should be the clear expression of the Christian revelation; consequently its no less deep concern should be to find the best available form and the most creative pedagogical and psychological approaches. Only along this line can the needed combination of Christian self-consciousness and flexibility of mind and approach be guaranteed.

Dr. Kraemer concludes his wise, learned, and discriminating study :

The Christian mission in the non-Christian world must be accomplished in the present complicated world with all the means that human intelligence, ingenuity, and devotion put at our disposal, because it is our plain duty to make the hearing and expression of God's revelation and Message as palpable as possible. Theology, history, psychology, anthropology must be exploited to achieve one aim and one aim only : to be a better instrument in conveying the conviction that God is speaking in Jesus Christ His decisive Word to individuals, nations, peoples, cultures, and races, without any distinction. The undying fire, however, without which all our endeavours are nothing and all our missionary enthusiasm is powerless, is only kindled by the faith and prayer which are born from the vision of the triumphant Divine Love that burns in the heart of the Universe and which became incarnated in Jesus Christ, our Lord.

We hope this book will be very widely read. If missionary enthusiasm is to be maintained, thought is needed as well as enthusiasm, and this book makes admirably clear the nature of the Christian Message in a non-Christian world.

Those who are not prepared to give the time required to master Dr. Kraemer's great book will find a succinct discussion of the same problem in Dr. Frick's *The Gospel, Christianity and Other Faiths*. This suggestive little book is a translation of a lecture given at Basel and at several German Universities by Professor Frick, the successor in the Chair of Theology at Marburg to Herrman and Otto.

Professor Frick points out that there are two views of Christianity, "both of which force themselves upon us as necessary but which at the same time are at variance with each other". Christianity is "at once a unique and incomparable phenomenon (the Gospel)" and also "a religion among other religions". The problem is, in fact, "triangular", and can

only be solved as we find a satisfactory solution to three relationships : (1) between the Gospel and Christianity ; (2) between Christianity and other Faiths ; and (3) between the Gospel and other Faiths.

"The Gospel's attitude to Christianity is necessarily twofold, critical and constructive". Only as this distinction between the Gospel and Christianity is realized can we rightly interpret the relation of Christianity to other religions. "The three corners" of the triangle "are not of equal value, for the triangle has an apex and a base. The apex denotes the Gospel".

It is the inexhaustible task of Theology to show how in the encounter of the visible phenomena (Christianity and other Faiths) the Gospel becomes audible, and hence to explain the polar relationship existing between the concrete movements of history, represented in our symbol of the triangle by the base, and the Gospel, represented by the apex . . .

Not only does Christianity share in the inadequacy of all other faiths, but in the presence of these other Faiths it has to face a special condemnation, for entirely through its own fault it has made unbelievable the proclamation of the Gospel entrusted to it. It lies of course outside the power of man to make the established signs of the message worthy of belief. God alone can do that. But we prevent others from believing by letting the shadows of our Christianity fall upon the Divine message . . . It is from other Faiths that we learn how great is the gulf between our Christianity and the Gospel. It is along the way of such concrete encounters with other Faiths that the Invisible Power which we have indicated in the symbol of the Triangle as the apex, shows itself to us. We hear God speaking to us through the other Faiths.

Dr. Frick concludes :

The service which we ought to expect from other Faiths, in their encounter with us, is that they should shake up our Christianity and turn it into an authentic bearer of the Divine message. The service which other Faiths may expect from us is that we should help them to understand themselves, and give them an opportunity to see Christ as the fulfilment of their longing.

We cannot better sum up the result than by replacing the dictum, "Missions are the answer of faith to the history of religion", with the other saying that "Faith in the Gospel is the answer of Christendom to all the religions and their present crisis".

The study of religions makes clear that Christianity in any of its empiric forms is a religion. As such it lacks finality, and is to be distinguished from the Gospel which alone is God's saving word to men. There is nothing in this contention that is new. Some of us have been saying and writing much the same thing for the last twenty years. But this clear and concise lecture by one of Dr. Frick's authority and learning should help to bring the problem and its solution into greater prominence, and we hope that this book also will be widely read.

SYDNEY CAVE.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London unless otherwise stated.)

MEN BEHIND THE SCENES

The Wilfrid Wards and the Transition. 1934. Insurrection and Resurrection. 1937. By MAISIE WARD. Sheed & Ward. 15s. each.

Journals and Letters of Reginald, Viscount Esher. Vol. III. 1910-1915. Nicholson & Watson. 25s.

Miss Maisie Ward shows herself to be in the apostolic succession. Her father played many parts, but it is as biographer that his work lives: his *Lives* of his father ("Ideal" Ward), Wiseman, and Newman, especially the last, have stood and will stand the test of time. In two huge volumes, the second of which appeared three years after the first, Miss Ward describes Roman Catholicism in "the state of siege"; her father's intense struggles to rouse Catholics from intellectual torpor; the emergence of modernism; and the effect of the Encyclical *Pascendi*. Anybody who wants a picture of Roman Catholicism in England after the subsidence of the Tractarian waters cannot do better than read Miss Ward's well-documented narrative. That there is much that is lively in her pages next quarter's Editorial will show; two instances from the second volume may be cited. When Lingard was writing his *History* an intelligent Catholic layman said to a friend: "How very fair he is for a Protestant." "But he's a Catholic." "Is he, the damned scoundrel?"

When it was suggested that the Synthetic Society (about which there is a good deal of welcome information) should be brought to an end, Haldane wrote: "Hugh Cecil is a humorist. . . As he never attends, he naturally does not want the Society to stop".

Wilfrid Ward's correspondence with the "humorist" is one of the most interesting features of the work, though many readers will turn first to the chapter on von Hügel, especially those who have read Miss Petre's recent books. Here, and throughout, they will not be impressed by the straightforwardness of Roman Catholics; indeed, we shall not hesitate to recommend any Protestants attracted by Romanism to tackle these volumes after reading Vol. II of Purcell's *Manning*.

Many famous figures flit through Miss Ward's chapters; they include A. J. Balfour, George Wyndham, M. Loisy, Tyrrell, and G. K. Chesterton, though the word "flit" scarcely applies to him, even though he is called "the greatest man in the Catholic revival". The least valuable pages are those devoted to politics—how amusing the doleful prognostications on the passing of the Parliament Act seem nowadays!

Miss Ward writes as an enthusiastic Roman Catholic, and wins admiration for her wholehearted advocacy. But she really cannot be allowed (I. 166; II. 543) to claim Robert Browning as a Catholic; let her read "The Confessional" once again. Congregationalists are only too apt to allow others to claim their greatest men, but the worm must turn some time!

If once we began to quote, there would be no stopping. We have von Hügel's panegyric on Tertullian :

. . . the first mind and personality of the first rank classable as Christian, indeed heroically Christian in intention, that God gave or permitted to mankind, after the long break since St. Paul.

Then there is "The Nicene Creed as adapted for the use of Catholic Editors"; and passages on sacraments and on development of great importance in present-day controversies.

All who have written biographies will read with sympathy of Wilfrid Ward's struggles in writing the life of Newman; and if there are many traps for the editor of any religious journal, a R.C. editor must be a past master of the art of walking on eggs.

Miss Ward pays tribute to her mother, a talented woman, well fitted to share her husband's religious and intellectual life. If her novels are now forgotten, she lives in the publishing house she was instrumental in founding; these two volumes are but among the last of many fine contributions this house has made to learning.

Someone wrote to Esher, "I have never been quite certain of your precise place in the British Commonwealth", and the dictum will often be re-echoed by readers of the new volume from his journals and letters. Esher was evidently intent on retaining his political independence, and that, with his nearness to the Crown, explains his great influence. He was, of course, a courtier, writing to George V about "His Late Beloved Majesty", and declaring, "These are things which women, and especially Queens, do better than any man", and detesting "democracy". Although he thought Asquith's ministry infinitely to be preferred to a Conservative ministry minus Balfour, he was an undoubted Tory, writing to Balfour and the King behind the backs of Liberal ministers, encouraging Carson in Ulster, believing "democracy precedes the fall of Empire always", even considering the Parliament Bill of 1910 "uncalled for in view of the history of our House during the past 30 years", and growing hysterical because "fifteen ships alone stand between Great Britain and conquest, and the annihilation of the Empire".

Esher's judgments of men are full of interest. George V he rated very highly, and considered he was badly treated by the Liberal Government in 1910; of Asquith, too, he had a high opinion, while recognizing his procrastination; Lloyd George, whom Asquith called "an excellent foolometer", calls forth these *obiter dicta* :

Aug. 3, 1914. Lloyd George's combative nature and combative instincts will keep him in office and lead him on from battlefield to battlefield.

June 6, 1915. People say Lloyd George will oust Asquith. It is possible. He has the ear of the groundlings, and the Tories have taken him to their bosom as I always knew they would.

June 24, 1915. If Lloyd George's deeds come anywhere near his speeches in brilliancy we should beat this desperate foe of ours. Perhaps he will put the fear of God into our people. Certainly for the first time we appear to have a man who dares to speak out, and does not fumble over compromises.

After reading two volumes with Newman as the hero it was interesting to read Esher's severe criticism on Ward's *Life*, and especially his view of Newman :

If it had not been for the *Apologia* would Cardinal Newman ever have been a great figure, even in the Catholic world? I doubt.

Sundry prophecies catch the eye :

1910. A war between Germany and Great Britain would end by destroying the monarchies of both. If not immediately, quite inevitably.

1913. [Spender] takes a gloomy view of Lloyd George and Winston. He thinks they are playing up for a "National Party", and in our country this has always meant the break up of the Liberal Party.

It is interesting to find Esher in 1911 writing in his *Journal* that co-operation with the French General Staff certainly committed Britain to France, though the Cabinet as a whole had never been consulted, and two years later saying that Asquith's denial of any "arrangement" with France seemed "shifty".

The volume is almost entirely political, though there are pleasing glimpses of the domestic life of the Royal Family. As we read of George V burning letters of the 18th century Georges, we could not but regret that Esher did not protest in the interests of history.

EDITOR.

Wesley's England. By J. H. WHITELEY, D.Litt. Epworth Press. 10s. 6d.

England Before and After Wesley. By J. WESLEY BREADY. Hodder. 10s. 6d.

The celebration of the bicentenary of Wesley's conversion has produced a mass of literature, conspicuous among which are these two massive volumes. They are alike in that they contain a vast amount of information, and few there be who would not learn much by reading them. Dr. Whiteley's volume is "A Survey of 18th century social and cultural conditions", and it furnishes a full canvas of the background of Wesley's activities. What was life like in 18th century England? Here you have the answer—you see its homes and its streets, its rich and its poor, its food and its clothing, its work and its brutal play, its churches and chapels (though, strangely enough, the one thing we hear little about is the life and worship of the Dissenters), its government and its education, its language (a specially valuable chapter) and its literature. It is amazing how much Dr. Whiteley has packed into his pages. If sometimes the detail is abundant, that is all the more reason why the book must have its place on the shelves of any student of the 18th century. And we are specially grateful to Dr. Whiteley for this epitaph :

Here lies the body of Lady O'Looney, great-niece of Burke, commonly called the Sublime. She was bland, passionate and deeply religious; also she painted water-colours and sent several pictures to the Exhibition. She was first cousin to Lady Jones, and of such is the Kingdom of Heaven.

Dr. J. Wesley Bready's long heralded book is also the fruit of tremendous zeal and industry. It too has the defects of its virtues, only more so. In his attempt to show the profound influence of Wesley's movement, Dr. Bready casts his net far too wide. His plan is to show the deplorable state of life in England before Wesley; to describe the "Baptism of Fire"; and then to outline "Some Fruits of Faith" in the world of to-day. With eager brush Dr. Bready fills in the lurid details of pre-Revival England; and there are few progressive movements which he does not annex for Wesley. It is to be feared that the exaggerated claims

made will cause people to question rather than to recognize Wesley's great achievements; Dr. Bready, like Halévy, often monopolizes for Methodism credit which should be shared with the Dissenters. (It is significant that Dr. Bready calls John Howard, Congregationalist, and Elizabeth Fry, Quaker, Wesley's "spiritual children.") The chapters on slavery, education, the prison system, trades unions, and the Labour movement are packed with information, though Ramsay MacDonald and George Lansbury seem, like much else, to be dragged in by the scruff of the neck.

When he throws his net so far it is surprising that Dr. Bready omits works which deal with this period; perhaps Mr. Lincoln's *English Dissent* and Miss Jones's *Charity School Movement* and recent works on Wesley came too late for him, but he seems to know nothing of Professor Sykes's works on the English Church of the 18th century and thus to be unaware of the case that is there made out for the clergy; nor does Father Piette who, though the English translation did not appear until lately, wrote in 1925, get more than a footnote's mention.

The main trouble is, of course, that Dr. Bready is not a historian, but an advocate, though an impassioned and well-informed advocate withal. His rhetorical and flamboyant style is rather that of a pleader in the Courts than of the scholar calmly and impartially stating the facts. This is all the more conspicuous when the volume is read along with that of Dr. Whiteley, who, though he too is an admirer of Wesley, is wisely content to let the facts speak themselves.

It goes without saying that we are in substantial agreement with Dr. Bready, and it is well that Wesley's greatness should be emphasized. What has been said in criticism does not detract from our admiration for the assiduity with which the writer has performed his task.

EDITOR.

The Death of Jesus. By A. B. MACAULAY. Hodder. 8s. 6d.

Dr. Macaulay is impressed with the urgent need for a reconstruction and restatement of Christian theology. He devoted his recent Cunningham Lectures to the task of reconsidering the Doctrine of the Death of Christ and he has now published them in an expanded form. He has obviously been greatly influenced by the work of Denney and of McLeod Campbell, and he follows the latter in seeking to study the Atonement "by its own light". In doing so he has produced a book which is worthy to stand side by side with the best contributions hitherto made to this great theme. His treatment of it is learned, devout, and open-minded, and no serious student of theology can afford to neglect it.

The book begins with an introductory lecture or chapter on "The Task of Christian Dogmatics". Dr. Macaulay regards the function of dogmatics as being "to present the contents of the Christian faith as truth", or "to translate into scientific formulæ the immediate affirmations of the Christian consciousness". In carrying out this task there is need for sympathetic criticism of previous efforts, and care must be taken also to avoid turning statements of faith into impositions of faith. This introductory lecture in itself might be regarded as a most useful and timely prolegomenon to the study of Christian doctrine in general. Dr. Macaulay then proceeds to discuss certain postulates and methods in constructing the doctrine of Atonement. Here, again, it is necessary to keep an open mind as to the theories which have been put forth in the past, and, as Dr. Macaulay says,

no one reads aright the history of the Doctrine of Reconciliation who does not perceive in every theory that has been advanced by men who

confess Jesus Christ as Saviour and Lord, some element of truth.

In this connexion Dr. Macaulay goes on to argue that in the past the work of Christ has been interpreted

too much in the sense of what He did apart from what He does, apart that is, from any effect which His work produces in men; in other words, too much apart from experience so that it tended to become legal and unreal.

He seeks, therefore, to restate the whole doctrine in terms of living experience on the one hand, and of the historical facts on the other. He then goes on to consider the will and action of man in relation to the death of Jesus. Then he deals with the will of Jesus Himself in relation to His death, and finally with the action of the Will of God in the matter. What he has to say in regard to the attitude of Jesus Himself may be summed up in the following quotation:

The two great "Ransom" and "Covenant" utterances crowning the whole testimony regarding His Ministry from baptism onwards at once enable and require us to affirm that Jesus realized that somehow His death entered determinatively into the work of redeeming men, of reconciling them to God, of mediating forgiveness to them—entered into that work as an essential factor.

In regard to the action of God in the matter Dr. Macaulay quotes with approval McLeod Campbell's words: "Forgiveness precedes atonement; the atonement is affirmed by the manifestation of the forgiving love of God". He realizes that there is some truth in all the various theories that have been put forward—ransom, propitiation, satisfaction and the like—but realizes also that something more is needed than can be found in any of the moral theories and declines to pin himself down to any one of them. Indeed he says "to exalt one of them in particular as a test of orthodoxy, of fidelity to the Gospel of God, is to display inordinate folly and bigoted ignorance. To make all or any of them the premises of detailed doctrinal propositions is a mistaken exercise of the intelligence".

We have said enough to show that Dr. Macaulay may be taken as a safe guide among the difficulties and intricacies of this great subject. The orthodox dogmatist will probably not have much use for him, but for the earnest and honest inquirer his book should prove a real boon.

W. B. SELBIE.

Critical Realism: Studies in the Philosophy of Mind and Nature. By G. DAWES HICKS, M.A., Ph.D., Litt.D. Macmillan. 15s.

This considerable work contains a number of essays on the general theme of epistemology. Some deal with topics such as *sensa*, Images, Objects, and Material Things: others with philosophical theories about such topics—there are studies of Bradley, Eddington, Meinong, Leibniz, and Spinoza. The aim throughout is to arrive at a view of nature and of the place of mind within it, which may justify the actual knowledge of the world we believe ourselves to possess. It is contended that a right doctrine of nature and a right doctrine of mind depend on each other and advance *pari passu*. The book endeavours to show how far we have got along the road.

The doctrine of nature is realist and not unlike that of Alexander's famous work *Space, Time and Deity*: it is critical in so far as it is based on an analysis of the conceptions in which our knowledge of the world is stated. It is maintained that the world of physical nature consists not

merely of quantitative elements but likewise of qualitative features which are more or less accurately apprehended through sense-perception. It is further maintained that just as nature contains colours, sounds, and temperatures, so also it contains what is denoted by terms like force, energy, strain, and stress: these are no more subjective phenomena than are the qualities just mentioned.

Mind, on the other hand, is just that activity of discrimination by which we recognize the existence of all these elements of nature. It is a stream or sequence of such discriminatory acts, possessing a unity of its own altogether unlike the unity of parts in a physical entity. It has, in fact, a unity of self-identity *sui generis*, which is quite inexplicable through any relation of mind to the physical organism, with which in experience it is connected.

The existence of *sensa* as intermediaries between mind and nature is strongly denied. Each act of awareness contains its own object, which is inseparable from it. There is no such thing as awareness in general. There is an awareness of red which is one act, and an awareness of blue which is another. The unity of all these different acts of awareness at the different levels of perceiving, imagining, and thinking constitutes mind.

One asks in the end what exactly has been established by the above doctrine, which of course is here all too briefly stated. Prof. Dawes Hicks has as his real aim the resumption of the Kantian problem: How is science possible? But he rejects altogether Kant's solution of the problem, *viz.*, that mind contains a transcendental factor which conditions all our knowledge and is the ultimate guarantee of its objectivity. The transcendental ego of Kant is dismissed and the mind remains purely as an empirical self, which is a unity of acts of discrimination. The ultimate result is to agree with those who say that metaphysics is a description: the best metaphysic is that which describes most accurately what occurs.

But, as soon as we leave the apparently safe waters of description and begin to launch out into the deep of reflection upon some of the problems implied by the description, we are at once in grave difficulties. One of the principal merits of *Critical Realism* is that it does exhibit these difficulties, which like barrier reefs lie all round our apparently clear and definite knowledge. One, for example, is the dependence of knowledge on the nervous system, a relation which undoubtedly exists, but which is very inexplicable, since no complexity of nerve-processes can transform itself into knowledge. We say that knowledge "emerges"; but what is this but to say that we know not whence it comes or whither it goes, or how or why?

The fact is that we all know, and we know that we know; and yet the question how we know is most peculiarly difficult. At least Prof. Dawes Hicks sees that the epistemological question cannot be burked: he smites hip and thigh those who think to establish a realism without a critical doctrine of knowledge. His attack on the theory of *sensa* is equally powerful: in fact, all round he proves himself a doughty critic of all manner of epistemologies, ancient and modern. But has he left us anything solid in their place? I should say that he has established the necessity of epistemology for philosophy, and has made a valuable survey of the data of the problem. But the description of nature and the knowing mind within in which he offers rather contains the problem than solves it. This becomes particularly clear when we consider the relation between the "awareness of red" which is an element in knowledge and the "red" which is a quality of nature. We are told that "awareness of red" is one indivisible act: how do we know that it really gives us knowledge of a natural quality? Prof. Dawes Hicks thinks that there is no reason why atoms individually or at least in groups should not be red. But does our "awareness of red" as a

subjective act give us solid ground for thinking so? We may grant that it contains its own object, *viz.*, "red"; but what guarantee is there that this "red" exists in *rerum natura*? The awareness of red undoubtedly arises from our contact with external nature; but that does not seem to be a sufficient justification of the belief that it reveals to us an intrinsic natural quality. The statement that our "awareness of red" reveals a "red" in nature seems to be just an assertion and no more. The problem is intensified by the fact of the dependence of our awareness of objects on nerve-processes, as previously mentioned. There is a colour-blindness which fails to distinguish between red and green, but apparently in both cases is aware only of grey. In view of such a fact it is difficult to maintain that the awareness of an object is *ipso facto* the revelation of the object.

ROBERT S. FRANKS.

Thirty-five to Fifty. By ALBERT PEEL, Litt.D. Independent Press. 5s.

This book consists in the main of articles and notes which the editor has himself contributed to the *Quarterly* during its fifteen years of life, reproduced by request of numerous friends. Its publication will be welcomed as, among other things, a spur to the ministerial conscience: "a day without two books read means trouble laid up in store". Our denominational historian is a voracious and accurate reader and what he says of A. S. Peake, godparent apparently to the *Quarterly*, and ever afterwards its warm and constant friend, applies also to himself: "he seems to read everything and to remember everything he reads". Apparently the only serious omission in Dr. Peel's own reading is the Bible, for he expresses (p. 134) the hope that when he retires he will at length have time to read that work. Of the brief notes on Asquith, Birrell, MacDonald, G. B. Shaw, Gore, and Joseph Wright, the last is the fullest and the best. Written with Yorkshire pride and enthusiasm, and a remarkable story in itself, this eulogy of a millhand who ultimately, as Professor of Philology at Oxford, prepared and, after fabulous labours, published the *Dialect Dictionary of the English Language*, is a splendid piece. The notes and prophecies about our churches attest our editor to be the denominational H. G. Wells. This is the shape of Congregational things to come: committees leavened by youth, sharing with other Churches in a religious broadcasting station, churches as comfortable as Music Halls, more pep in our publications, closer clerical acquaintance with the proletariat, a clearing up of the baptismal muddle, Congregational Canonries for erudite senility, fewer, better, and more candid sermons, greater honesty about "calls", fewer amateur psychiatrists, more variation in church architecture, stricter admission to the professional, and greater reliance upon the lay, ministry, and a Nonconformist novelist.

The dust cover depicts our editor as a cricketer, and within we have seven racy articles on that art. It appears that cricket is not unknown in Yorkshire, and that from time to time that county modestly aspires even to the Championship.

Our copy of *From Thirty-five to Fifty* is inscribed "With love and good wishes, A.P." A friend of the author for thirty years, one takes pride as well as joy in this happily named volume and believes that many others will feel the same. Dr. Peel, *enfant terrible* though he sometimes likes to be, loves our churches with his whole heart and serves them with most unstinted devotion. And he has made the *Quarterly*, from the pages of which this present collection is culled, an undoubted credit to our denomination.

D. W. LANGRIDGE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(Books marked * are recommended for ministerial reading.)

Though Prof. Stanley A. Cook's **The "Truth" of the Bible* (S.P.C.K., 9s.) will naturally attract primarily students of the Old Testament it is of far wider concern. Some of its chapters are reprinted articles, and this entails some repetition, but the book is a unity, and it is very opportune. Dr. Cook believes that the Bible

will not interpret itself to ordinary readers, nor will it be interpreted by the Church in any adequately harmonious manner, until our research has reached a higher and more co-ordinated stage than at present, where all alike are hopelessly at variance.

He speaks of the interdependence of religion and research, and of the development of religion in and behind the Bible, and of questions concerning culture in general which arise out of the deeper study of the Bible. There is a valuable chapter on "Holiness and Righteousness", and much about that 6th century B.C. which Prof. Cook believes to be so important in the history of religion and of the world. Altogether a valuable book to which it is quite impossible to do justice in a short notice. It will help that "spiritual rearmament" which its author conceives to be the need of the age.

Many are the books on the Bible which have been published during this period of commemoration. *The English Bible* (Methuen, 3s. 6d.), edited by Canon Storr and introduced by the Bishop of Durham, reprints articles by Profs. J. L. Lowes, W. Macneile Dixon, Sir A. Quiller-Couch, and Mr. A. Clutton-Brock; *Our English Bible* (Longmans, 2s. 6d.) contains articles by half-a-dozen Anglican dignitaries. *Written for Our Learning* (Lutterworth Press, 1s. 6d.) contains the addresses delivered at the 111th Islington Clerical Conference in January. Smaller works are the Dean of Exeter's *The Living Word* (Eyre & Spottiswoode, 6d.), the Rev. C. M. Chavasse's *The English Bible in English History*, Prof. Crete Gray's *William Tyndale and the English Bible*, and the Rev. R. Mercer Wilson's *John Wycliffe* (Lutterworth Press, 3d., 6d., and 4d. respectively). "A Bible Celebration in Play and Pageant"—*The Very Lively Worde of God*—by the Misses May Best and Marie Willis, comes from the Ludgate Circus House (6d.).

In **St. Paul* (Butterworth, 2s. 6d.), in the Home University Library, Prof. A. D. Nock has had the difficult task of comprising a study of Paul and comment on the Epistles within 250 small pages. It is a competent piece of work, though some will find its confidence disturbing, as, for example, when it is said that the evidence is "entirely against Jesus having said the words ('This do in remembrance of me'), or having any thought of repetition". Sometimes Prof. Nock is unduly dogmatic; why should the interview of Paul with the leaders of the Jewish Church in Rome be "literally impossible"? Prof. Nock rejects the Pastorals and *Ephesians*, believes the two visits to Jerusalem (*Acts* 11 and *Acts* 15) to be one, thinks it just possible that *Col.* and *Philemon* were written from Ephesus, but prefers to ascribe them and certainly *Phil.* to Rome.

If Prof. Nock's is a book for students, another book on Paul, which its author, Dr. E. D. Bebb, disguises with the title **The Man Who Got There* (Epworth Press, 3s. 6d.), is emphatically for preachers, who will find suggestions for sermons in every chapter. The title and the chapter headings,

and one or two similar catchy phrases in the text (Paul "became a globe-trotter"), are small blemishes in an admirably fresh little volume on a subject about which it might be imagined everything had been said long ago. Some of the illustrations are rather forced: has Dr. Bebb tried to control a football when running "with head, neck, shoulders, and chest *stretching forward*"?

One of the most effective forms of preaching is the biographical, and most ministers eagerly scan every book dealing with Biblical characters. The Rev. W. Edwin Bywater's *Fishers of Men* (Indep. Press, 3s.) deals with the Twelve Apostles. Some of his epithets ("Judas the Ravid") are not particularly happy, and the note "Authors whose ideas have stimulated me have been mentioned in footnotes" reads strangely in view of the fact that only one author is so mentioned, apart from authors of poems. Nevertheless the book should have a welcome, and will help ministers preparing a course of sermons on the Twelve.

Two new booklets by Congregational ministers are the Rev. J. R. Ackroyd's *Christ Speaks to Our Generation* (Indep. Press, 1s.) and the Rev. N. A. Turner-Smith's *God's Answer* (Indep. Press, 6d.). Mr. Ackroyd's consists of addresses in which he shows how Christ speaks to the Individual, the Community, the Church, the Nation, and the World; Mr. Turner-Smith's is a reading of *Acts* as being "God's Answer for the World of Today".

Devotional books which deserve the attention of readers are two on the Lord's Prayer, one with that title by the Rev. V. D. Davis (Lindsey Press, 1s.), and *Our Father* (S.P.C.K., 2s.) by the Rev. George Snow, whose experience as a Public School Master enables him to write specially for young people. The Bishop of Truro's *The Mercy of God* (Nisbet, 2s. 6d.) is in the "New Library of Devotion" series. It is largely expository, taking the idea of mercy in different parts of the Bible. Another little devotional book is Dr. Harry Ingham's *With Jesus to Calvary* (Baskerville Press, 1s.), an outline for Holy Week services in the form of a day by day account of the events leading to Calvary; it has an Introduction by Dr. James Reid.

In the petitions of the Lord's Prayer emerge almost all the complicated questions which vex society in these days. They are discussed in Mr. John S. Hoyland's **Prayer and the Social Revolution* (S.C.M., 3s. 6d.), which benefits greatly by its author's work in India and in the distressed areas. Its conclusion is:

In true Prayer we co-operate with Christ in this work of psychological transformation, which is the only genuine and permanent social revolution.

It is good for one's education to read books quite alien to one's way of thinking, and Free Churchmen should not overlook Dr. G. D. Smith's *Mary's Part in Our Redemption* (Burns, Oates, 6s.) no matter how strange and sometimes how irritating they find it to be.

For long conscious of the need of a book which would answer the religious questions which arise in the average thoughtful mind, the Rev. G. T. Bellhouse attempts to meet the need in *Thinking It Out* (S.C.M., 2s. 6d.). The questions are such as "Why Should I Call Jesus Divine?", "What Does It Mean to be Saved?", "Why Foreign Missions?", "Does Prayer Make Any Difference?". The answers are thoughtful and earnest, and would, we think, help the seeker with a religious background, but perhaps they assume too much common ground to convince the more secular person. Mr. Bellhouse would increase his effectiveness if he were to

assimilate his authorities and speak more for himself; opening the book at random we find on the two pages facing us "As Lily Dougall once put it"; a poem; "as Dr. Maltby says"; "We have no less than the authority of Darwin for saying"; "as Canon Streeter puts it"; "as Dr. Alfred Russell [sic] Wallace writes". Mr. Bellhouse is buried under his quotations; he need not be so modest, for he himself has something really useful to say.

Makes Life Worth Living (Macmillan, 7s. 6d.) contains twelve vigorous and timely sermons by Dr. J. R. Sizoo, of New York City. Occasionally Dr. Sizoo is led away by the emphasis which is essential to preaching, as when, saying that modern man wants personalities not programmes and quoting Hitler and Mussolini, he goes on:

In England not many people are concerned whether a liberal or a conservative government is in power as long as they can say "God save the King"—any king.

On the whole, however, the illustrations are good—that is to say, they really illustrate; the preacher is obviously in earnest; and his message is related to everyday life and its problems.

If there is difference of opinion whether **Beyond Tragedy* (Nisbet, 8s. 6d.) is the best of Prof. Reinhold Niebuhr's books, it will be agreed that it is the easiest to read. This may be because the fifteen chapters were first spoken as sermons, but certain it is that often they are really English—the quotations under "Worth Noting", for example, and the sermon on Micaiah and the Kings, and that on the tower of Babel. The theme of the book is

Christianity's dialectical conception of the relation of time and eternity, of God and the World, of nature and grace.

We cannot but think that the book suffers first because of the attempt to force everything in heaven and earth into a dialectic mould, and second because of the assumption that there is a "biblical conception" which is uniformly to be found in all parts of the Scriptures alike. Both lead Prof. Niebuhr into dogmatic assertions which will by no means meet with general acceptance. To say that "the idea of eternity entering time is intellectually absurd" does not make it so, nor is it "quite obvious" why

it is impossible to assert that the eternal ground of existence has entered existence and not sacrificed its eternal and unconditioned quality, without outraging every canon of reason.

But Prof. Niebuhr has something to say, and he is making people think, notably young people. We trust that ministers and laymen alike will read the book and not be put off by the first sermon: those unaccustomed to the modern way of regarding myth may easily be shocked by sentences such as, "We are deceivers yet true when we say that God created the world"; "We are deceivers yet true when we say that men fell into evil"; "We are deceivers yet true when we say that God became man in order to redeem the world from Sin". But if they persevere they will be rewarded, even if they do not always agree.

Well, well! Father Paul Bull's *A Preacher's Note Book* (S.P.C.K., 8s. 6d.) contains an outline sermon for every Sunday and Holy Day in the Church's year, with hundreds of anecdotal and other illustrations. We thought the Church of England had got beyond this sort of thing! Of course, there is much about marriage, concerning which celibates for some reason always deem themselves well qualified to speak. And "The Puritan objection to all forms and ceremonies is anti-Christian": *Bull locutus est, causa finita.*

We have many times said that no book on preaching fails to teach something to the preacher. Sometimes, however, they are disappointing, and Prof. A. W. Blackwood's *The Fine Art of Preaching* (Macmillan, 7s. 6d.) is a case in point. The book comes from Princeton, which will indicate its theological and biblical viewpoint, though—as in its commendation of Dr. Fosdick's preaching—it is more liberal than most Princeton pronouncements. It is sentimental as well as conservative; one reference to the preacher's "mother's Bible" might be allowed to pass, but we have several. There are slips, too, which the advocate of care and accuracy will not find it easy to explain away, and chestnuts like the criticism of the sermon, "You read it, you did not read it well, and it wasn't worth reading". Nevertheless, when all is said, there is a good deal that is helpful in the book, and maybe to one who has not read a library of books on pastoral work it will come with freshness and power. And the dictum that the sermon should be "timely in its appeal and timeless in its outlook" is worth much.

Having found all the English translations of Epictetus unreadable, Mr. Edward Jacomb in *The Lamp of Epictetus* (Methuen, 10s. 6d.) has now provided a paraphrase in language such as Epictetus might have used in lectures to young Englishmen today, deliberately using "anachronisms, slang, and even Americanisms" to get the necessary vividness. This sounds rather terrifying, but means nothing more than Epictetus makes young men say that "the lectures are rotten", as young men have said in every generation. A piece of work worth the doing.

Is there any other scholar in the world who could have compiled **The First Five Centuries* (Hodder, 6s.), in which Dr. James Moffatt provides a full bibliography, an annotated chronology of religious and secular history, and an outline? Already we are saying that this is one of the indispensable books of reference, and wonder why we have been without it for so long.

The Bishop of Brechin has edited *Union of Christendom* (S.P.C.K., 8s. 6d.), in which are collected papers written by writers of many religious communions, including the Roman Catholic, stating their essential principles and their relation to the possibility of a united Christendom. These are preceded by papers on "The Demand for Union", "The Causes of Disunion", and "The Present Grouping of Christendom". It is a pity that the Editor has kept in his own hands the chapter on "The Non-Episcopal Communions"; comparison with Dr. C. J. Cadoux's excellent chapter should surely have revealed to him how far he is from understanding the Congregational principle. The booklets which make up the volume have previously been published separately. It is useful to have them in volume form.

In vivid phrase and with knowledge sharpened by a recent visit Mr. Basil Mathews describes how *The Church Takes Root in India* (Livingstone Press, 2s.). It is a striking picture of missionary achievement, but still more of the extent of the task and of the present opportunity. A little book which ought to be read.

We have invariably enjoyed the Rev. C. F. Rogers's Hyde Park Lectures, and there is much to commend in *Verify Your References* (S.P.C.K., 3s. 6d.) in which he examines common arguments used by secularists and anti-Christian writers. But this book has far too many slips for a work which aims at putting other people straight; misspelt names (p. 46), wrong initials (p. 67), and misquotations (p. 43) are bad enough; the sneer at Milton (p. 40), which is in flagrant contradiction of Mr. Rogers's own precepts, is much worse.

The Rev. F. H. Ballard's *The Return to Religion* (Epworth Press, 2s. 6d. & 1s. 6d.) contains eight sermons, four on "The Recall to Religion" (the return to God, to a Christian conception of Man, to a Christian Way of Life, and to the Priesthood of All Believers), and four on "The Recall to the Bible". The sermons are thoughtful and timely, but we get the impression that they are too short; with subjects like these twenty minutes does not give a preacher room enough; we are just getting interested in the development of a theme when the sermon stops.

The Church and the World (Allen & Unwin, 7s. 6d.), by Canon C. E. Hudson and Mr. Maurice B. Reckitt, is an unusual, useful, and misleading book—unusual because books defined as "Materials for the Historical Study of Christian Sociology" are rare, useful because it is a valuable compendium drawn from many sources, and misleading because there is nothing in the title to warn readers that it stops at the 14th century—it was not until we discovered in the Preface that the volume is to be succeeded by two more that we began to see daylight. Students will find the materials on such questions as Church and State, Empire and Papacy, Medieval Law and Justice very helpful; the pre-occupation of the writers with economics is seen in the four chapters given to the subject, and notably in the two on the just price and usury.

From these "Materials" we turn to a striking contrast, and not merely in the width of its scope—Prof. C. E. M. Joad's **Guide to the Philosophy of Morals and Politics* (Gollancz, 6s.), a bargain in that it contains over 800 closely packed pages for 6s., and pages well worth reading. Prof. Joad writes as a liberal and a democrat who believes "the individual to be an end, and the State a means to the fulfilment of that end". For the Greeks, ethics and politics were one; with the Renaissance the inquiry becomes two—there is what Prof. Joad calls "a split"; in the 20th century the streams come together again, and we have the emergence of totalitarian theories, "monstrosities which treat the individual only as a means to the wellbeing of the State". It will be seen that within this scheme the author can range over the full field of ethical and political theory, and include the theories of Fascism, Communism, and Democracy. He wisely indicates the difficult chapters, which can be omitted on a first reading. The student who works through the book will be well rewarded.

We hope all Congregationalists will make a point of buying and reading Dr. Irene Marinoff's *Peace and the Churches* (Indep. Press, 1s.). Dr. Marinoff is the first holder of the Jessie Stewart Spicer Peace Fellowship, founded by the children of the late Lady Spicer in memory of their mother with a view to the increase of international understanding. Dr. Marinoff has many contacts on the Continent, and this book describes the contributions of various religious organizations to work for peace. The Archbishop of York writes an Introduction.

Mr. Douglas Jerrold's *The Necessity of Freedom* (Sheed & Ward, 7s. 6d.) can be strongly recommended as an irritant, but those who need quietness of mind will do well to avoid it. With many a jest and gibe at Russia and Valencia, Mr. Jerrold pleads for an aggressive Christianity; the days of minority religion are over; Christians must conquer or be conquered. And what is Christianity? A Church which believes in the family, and in the supremacy of the spiritual, not the economic, man. This sounds well, and often Mr. Jerrold carries us with him—up to a point. But—it means a dominant Roman Catholicism; it means Moscow as the enemy *par excellence*, that Christians must pray for Franco's success, that the Valencia Government is—no words are strong enough here, but

We have, in the name of non-intervention, welcomed at our councils murderers, persecutors and blasphemers, and are now paying for our "half-hearted intervention in Russia in 1919".

What sort of freedom would Mr. Jerrold's "free Church", if dominant, offer to religious minorities? Not much, it may be surmised. On such topics Mr. Jerrold is discreetly silent, though the "most unkindest cut of all" is when he calls the Fascists Puritans and essentially of the same spirit as the Covenanters and the Pilgrim Fathers! We trust neither Mr. Jerrold's history nor his judgment; his blind eye is often on the telescope, and when he uses the other everything is black or white.

Dr. Hendrik W. Van Loon's writings and illustrations have provided us with instruction and amusement ere this, but he has certainly never given us a volume so informing and so useful as *The Arts of Mankind* (Harrap, 15s.—quite a cheap book when all the illustrations, many of them in colour, are taken into account). Dr. van Loon tells us that after several years' work the first draft of his book was nearly 1,000,000 words. It took more years to reduce it by more than half and much cherished matter—about the ballet, poetry, cooking, fashions, enamel—had to be sacrificed. But there is an amazing amount left, and if a reader masters all that Dr. van Loon endeavours to teach him about art and architecture and music he will have some right to consider himself a cultured man. Of course, all the *obiter dicta* will not be acceptable—Calvin, for example, is a *bête noire*, "a sickly man with a sick man's bitter hatred for all that was beautiful and gay and that tended to make life more cheerful" and Rousseau "wrote nonsense". But the book is a *tour-de-force* which defies all attempts at an adequate review: one might as well attempt to snap-shot a coronation procession.

Had Dr. G. G. Coulton read the proofs of his *Inquisition and Liberty* (Heinemann, 15s.) a massacre of 1686 would not have produced Milton's "Avenge, O Lord"! Our intense admiration for Dr. Coulton cannot disguise the fact that this volume is below his usual level. It has chapters which are as conclusive and well-documented as we always expect from him, but others which somehow seem strangely loose. The book is not a history of the Inquisition; it selects individual cases here and there, dealing with some at length. It is a terrible indictment, with its use of torture (which, since the Canon Law said it must not be "repeated", was "continued"), its avarice, its *post-mortem* accusations of heresy to secure confiscation of goods, *etc.*, *etc.* When the power resting on the Church's right to give or withhold the sacraments which led to eternal bliss or eternal damnation is remembered, the sense of release which came to the human mind and spirit when this right was rejected can be imagined, and the leap forward in almost all branches of mental activity understood. Perhaps rather too much in the book reflects the totalitarian problem of our own times; in the Epilogue Dr. Coulton discusses the necessary limitations of liberty in the modern State.

Dr. Sylvia L. England's *The Massacre of St. Bartholomew* (Long, 12s. 6d.) is a competent piece of work, with its description of the massacre as perhaps its most valuable section. The detail is abundant, the bibliography adequate, and the conclusions to which Dr. England comes convincing, on the whole. At times there are statements without evidence, such as the references to "abominable Huguenot atrocities", and the valuation of a gold font sent by Elizabeth (how unlikely!) for Charles's babe at £100,000. Those who know the way Rome welcomed the news of the massacre felt that the Pope's action in regard to Abyssinia was in keeping.

How it contrasted with the bravery of the Catholic Governor of Dieppe, whose name Dr. England spells three different ways, or with the words the Governor of Bayonne is said to have written to Charles :

Sire, I wished to execute your order, but in the town the command of which you have entrusted to me, I have found only faithful subjects of Your Majesty and no executioners.

The Mayor of Colchester, Alderman E. Alec Blaxill, has spent a great deal of time delving into the early history of Lion Walk Church, Colchester. Week by week he has written articles in the *Essex County Standard* and they have now been gathered together in an illustrated volume which is packed with information. It is gratifying when a man playing an important part in public life gives himself to historical research. We wish all ministers would follow Alderman Blaxill's example.

The Rev. Humphrey J. T. Johnson, of the Birmingham Oratory, says in the Preface to *Anglicanism in Transition* (Longmans, 6s.) that the Archbishops, in selecting the date for the "commemoration of the placing of the English Bible in all parish churches . . . rather than that of the breach with Rome", are "deserving of the highest praise". That the Archbishops selected the date and nature of the commemoration will be news to many, and Mr. Johnson can be assured that many true Catholics, outside the Anglican Church as within it, will not hesitate to celebrate the breach with a pseudo-Catholic Church whose abuses were notorious. Mr. Johnson's introduction of himself and his account of his qualifications are delightful :

At a private school I came into contact with Evangelicalism. Public School life introduced me to the Broad Church outlook, and at the University I became acquainted with Modernism. I had, therefore, looked at the Church of England from different angles, when, at the age of 21, I became a Catholic.

After such a statement we felt we should not be surprised at anything. Mr. Johnson cannot be expected to know much about Nonconformity, which apparently he had not examined and rejected before he came of age, but he should have known the date of the Bull *Regnans in Excelsis*, how to spell "unctuous" (p. 27), and to have realized that the doctrine of the Elizabethan Church was Calvinistic. These things said, our surprise is that parts of the book are so good; indeed, if written to inform Roman Catholics of events in the Anglican Church during the last century they are admirable. Mr. Johnson does not believe the Free Churches have a future, argues that the only alternatives for Christians are "the traditional conception of Christianity as a body of divinely revealed doctrine or pure subjectivity". Altogether a much better book than its opening pages would lead us to expect.

There is no telling where Mr. Stefan Zweig will turn next for a subject for a biography. Though he takes a little while to get into his stride, his *Magellan* (Cassell, 12s. 6d.) is a worthy successor to the volumes which have preceded it, and it is admirably translated, even if Eden and Cedar Paul for once use a colloquialism and say "the dinner party was a frost". When Herr Zweig comes to write of the hardships of the winter delay and the subsequent discovery of the way through, his pulse quickens and the reader shares his excitement. Magellan is well-drawn, harsh but humane, prudent, cautious and devout, pursued by ill-luck in his moments of success. We have enjoyed reading the book.

Miss Katherine Mayo may possibly have had Conrad in mind as she wrote *General Washington's Dilemma* (Cape, 8s. 6d.). Certainly she annoys us as Conrad does in some of his novels. The story begins in the

middle, with a Prologue of three chapters about the Yorktown captives; afterwards we go back even to the Pilgrim Fathers, and only later start the direct narrative. Some Loyalists, having captured and put to death one Captain Jack Huddy as a reprisal, Washington placed himself in an impossible position by declaring that the life of a captive British officer should be taken in forfeit. Lots were cast among a group of officers, all of whom had been promised safety on the terms of capitulation, and the lot fell on a young Captain, Charles Asgill. Washington's dilemma was how to escape from the word he had given; only by bowing to French intervention was he able to do so.

If Methodists do not learn the story of John Wesley it will not be the fault of the Epworth Press, for in this bicentenary year of his conversion book after book has poured forth. The latest is Dr. L. F. Church's *Knight of the Burning Heart* (3s. 6d.), which seems to be written with young people in mind. The Rev. Richard Pyke's *John Wesley Came This Way* (5s.) is a pleasantly written and well produced study of the work of the Revivalists, refreshing in its candour and enthusiasm, though we do not know that we should call Samuel Wesley "a quite lovable figure". There is a sound and welcome plea for the revival of class meetings, and a survey of the position of Methodism at the present date, frankly recognizing that Methodist Union has not always brought the results hoped for. Not the least interesting parts of the volume are Mr. Pyke's comments in the annotated bibliography.

Dr. W. J. Turrell, President of the Duchenne Society for the Advancement of Electrotherapy, has in *John Wesley, Physician and Electrotherapist* (Blackwell, 1s. 6d.) gathered together the references to the use of electrotherapy by Wesley.

In *Adventures of Service* (S.C.M., 2s. 6d.), Misses D. M. Gill and A. M. Pullen tell stories of modern pioneers—John Flynn, Howard Somervell, Jane Addams, Edward Wilson, Sophia Jex-Blake, Booker Washington, Margaret McMillan, Grey Owl, Mathilda Wrede, and Henry Fawcett. Just the thing for addresses to Scouts and Guides.

Mr. Harold Murray's *Dinsdale Young the Preacher* (Marshall, 2s. 6d.) is a panegyric, for Mr. Murray, journalist as he is (though he has passed "Son of Righteousness"), confesses that Dr. Young has been his hero. Dinsdale Young could not be slapped on the back, he was rarely seen without a tall hat, he employed no stunts, he was a Fundamentalist ("The Kenosis theory he utterly rejected with scorn"), and yet he drew vast crowds of people to the Central Hall, Westminster. What is the explanation? First that he did one thing only, and the thing for which he was by natural gifts superbly equipped—preach; second that he spoke with assurance in a world that has lost its way. Even those who differ *toto caelo* from his way of presenting the Christian Gospel must recognize his power.

Still another autobiography from an ex-Chairman of the Congregational Union! Dr. T. Rhondda Williams calls his *How I Found My Faith* (Cassell, 10s. 6d.) "A Religious Pilgrimage", and many will read with avidity his account of the journey from biblical and theological orthodoxy to religious liberalism. "Rhondda", before he became a minister at the age of 20, had worked as a boy in the mines, and then received for three years what purported to be a theological training. His description of his boyhood and youth in South Wales is one of the most interesting parts of the book; it leaves us speculating what his life might have been had he received the more thorough training young Welsh students now undergo,

and thrashed out in his college days those problems which faced him when he went to Bradford after two short pastorates in Wales. The memory of Dr. Williams's virile ministry at Greenfield, Bradford, with its insistence on social justice, make all the more tragic the recent closing of the church. Twenty-one years in Bradford were followed by twenty-two at Union Church, Brighton, after which Dr. Williams polished up his native Welsh and again began preaching in that language. He has lived a full life, never fearing to give an account of the faith that is in him, and his preaching has attracted many indifferent to the ordinary orthodox presentation of the Gospel. There are a good many slips, as, for example, Hugh Redmond's *God in the Slums* and references to mysteries like "Bart" and "Bartianism". How many of our readers, we wonder, would be content with the statement that membership of a Congregational Church "must not commit us to a position, but must commit us to a direction".

Perhaps no American scholar of the last generation has been more widely read in religious circles in Britain than Prof. Rufus Jones. It is right and proper that Quaker writers should have given him a *Festschrift* on his 75th birthday, for they have every reason to be proud of his distinguished service. The volume, which bears the title *Children of the Light* (Macmillan, 12s. 6d.), is edited by Howard H. Brinton, who also contributes the concluding essay, "Stages in Spiritual Development as Exemplified in Quaker Journals". Its predecessors, dealing with Quaker history, biography, and religion in England, New England, and Holland, are a pleasant mixture of scholarly contributions to learning and lighter articles. Altogether a volume which deserves to take its place with the series of volumes on Quaker and Mystical history which Rufus Jones himself conceived and edited.

Dr. Jones himself has given us another volume, *The Eternal Gospel* (Macmillan, 8s. 6d.), the first volume in a new series, "Great Issues of Life Series". It is an uneven book: the early chapters are as fresh and suggestive as anything that Dr. Jones has written in his long life, but their merits make one disappointed with those that follow them. We wish all those now flirting with dogmatic and authoritarian religion would read Dr. Jones's fine plea for the twofold aspect of revelation—God's self-disclosure and man's search. Often Dr. Jones leads us into the heart of things. His wide reading and his gift of illustration are great assets, though sometimes people appear in strange garb: "Lord Arthur James Balfour" looks almost in fancy dress!

It must be embarrassing to have a volume of essays written in one's praise. Such is *Religion and Public Affairs* (Macmillan, 8s. 6d.), "In Honor of Bishop Francis John McConnell". For 25 years Dr. McConnell has been a Bishop of the Methodist Episcopal Church, and by his services to his own Church and to the Protestant Churches of the United States he has won the commendation of a great multitude. If this volume stresses one side of his work more than another, it is his courageous stand for social justice; time and again in individualistic America and in the teeth of opposition by Church magnates he has stood for a fair deal for labour, just as in international affairs he has not feared to criticize his country. In this volume teachers and theologians, political and social workers, and Prof. Radhakrishnan write on the subjects of which they are authorities, more or less directly discussing Bishop McConnell's contribution thereto. The reader will learn as much about American life as about the Bishop in an unusual and interesting volume.

Abbé Dimnet has many admirers in this country, and they will rejoice that he has followed up *My Old World* with *My New World* (Cape, 10s. 6d.) which some think was probably a greater book than his best-seller, *The Art of Thinking*. The volume consists in the main of impressions of the War Years and of America, the Abbé's "new world", which he visits every year, and where he is well-known as a lecturer. There is a pleasing *naïveté* about the Abbé, notably in his defence of the Index of Prohibited Books, and in his quotation of testimonials to himself, his own and others—a real American trait this! The Abbé's campaign to raise money for Lille University in America is vividly described, and throughout the book shows remarkable insight into American life and character. Very fascinating, too, is the writer's affection for his hometown, Trélon, though his defence of French policy during and since the peace is far from convincing. Again the Abbé shows astonishing facility in the use of English: once only we had to stop, when we read that at Cambridge

Unitarian ladies with pure blue eyes behind their spectacles show them to you through the drawing-room window before pouring your tea for you.

We spent some time wondering how Unitarian ladies would show a visitor their eyes through drawing-room windows before discovering that "them" referred to the houses of Profs. Royce, James, and Santayana, in the previous sentence.

There may have been something to be said for printing in an American journal the memories and criticisms which make up Mr. Ford Madox Ford's *Mightier Than the Sword* (Allen & Unwin, 10s. 6d.), but there is little justification for giving them the permanence of book form. The "titans" of whom Mr. Ford writes are Henry James, Conrad, Hardy, H. G. Wells, Stephen Crane, D. H. Lawrence, Galsworthy, Turgenev, W. H. Hudson, Dreiser, and Swinburne. The writer's mannerisms make some of the chapters boring, though when he forgets himself his recollections are often welcome. But we have far too much of this kind of thing:

I appear once to have offended one of his Canadian friends and, as I am never tired of repeating, in almost his last letter Crane wrote to him:

"You must not be offended by Mr. Hueffer's manner. He patronizes Mr. James. He patronizes Mr. Conrad. Of course he patronizes me and he will patronize Almighty God when they meet, but God will get used to it, for Hueffer is all right . . ."

That is almost like having the Victoria Cross of the long sad battlefield that is a writer's life.

Mr. Ford, who has let misprints slip on pp. 79 and 270, thinks that Mark Rutherford is quite forgotten. We would wager that he will be read when four of Mr. Ford's "titans" are lost in oblivion.

T. G. Masaryk was one of the greatest men of our time, but nobody would gather this impression from the volume now translated (Allen & Unwin, 6s.) which contains *The Ideals of Humanity* and *How to Work*, from the first of which it takes its title. The latter lectures, delivered as long ago as 1898, give all kinds of elementary advice, even about the wisdom of marking books in the margin and taking notes. The former, surveying Socialism, Individualism, Utilitarianism, Pessimism, Evolutionism, Positivism, "Nietzsche's Superman", and "First Principles of the Ethics of Humanity", is also elementary, but has its value in the illustrations it draws from Czech history and Czech writers. While Masaryk was

the "inveterate enemy of materialism", he declared himself dissatisfied with "formal religion, the religion of the existing Churches". We had looked for something much more representative of Masaryk's mellow wisdom, and thus find the book disappointing. Another volume of Masaryk's work is more characteristic, and more deserving of the greater chance of permanence that publication in volume form gives, though even here, *Modern Man and Religion* (Allen & Unwin, 7s. 6d.), which dates from the nineties, reads very strangely to-day in some parts and has its value rather as the judgment of an acute mind on nineteenth century philosophers. Beginning with a study of "Modern Suicidism", an examination of Garborg's *Wearied Souls*, the volume goes on to discuss "Modern Philosophy and Religion"—Hume, Kant, Comte, Spencer, Smetana—and the "Modern Titanism", where attention is directed to the relevant literature—Alfred de Musset, Goethe, the "German Faustism". The value of the volume is greatly increased by the sketch of Masaryk's career contributed by Dr. Vasil K. Skrach, his Literary Secretary.

A new volume in the "World Dominion Survey Series" is Mr. Kenneth G. Grubb's *Religion in Central America* (5s.). Illustrations, maps, statistics, and letterpress are alike of service. It is always useful to have details of the Missions engaged in the work. Over 20 Societies are represented in this area of about 207,000 square miles; the total number of missionaries is only 295 for a population of six and a half millions, while the Evangelical communicants are stated as 41,188, and Sunday School enrolment as 34,655.

General Sir George Macmunn is a distinguished soldier, but his best friends would not claim him as a stylist, and, what is more serious, his *Slavery Through the Ages* (Nicholson & Watson, 10s. 6d.) is more enthusiastic than reliable: we had not gone far when we realized that students would find it necessary to check all the dates. The book is strangely proportioned, too, and there are striking omissions, as, for example, Thomas Clarkson and E. D. Morel. Nevertheless it is useful and salutary to have the horrible story outlined once more: it will certainly have been worth while if it results in the freeing of the 4,000,000 slaves who still remain in different parts of the world.

Mr. D. H. Robertson introduces *The World's Economic Future* (Allen & Unwin, 4s. 6d.), the Halley Stewart Lectures of 1937 delivered by Mr. A. Loveday, of the League of Nations Economics Intelligence Service; Prof. J. B. Condliffe; Profs. B. Ohlin and E. F. Heckscher of Stockholm University; and Senor S. de Madariaga, whose "Mental Settings of Our Economic Future" is a masterly survey.

Although disfigured by many misprints, of which "Arc of the Covenant" is the worst, Senor de Madariaga's *The World's Design* (Allen & Unwin, 10s. 6d.) is admirable alike in style and content. The distinguished Spanish scholar writes and speaks English far better than most Englishmen, and he has a quite unusual gift in the use of similes and in the art of illustration generally. The plan of the book is "The Present Chaos", "The Future Order", "Ways Out or Dead Ends?", and "The New Covenant". If the first section is the most brilliantly written, the second, and especially the chapters on International Law, are the most searching. The "Way Out" to Senor de Madariaga is the establishment of a World Commonwealth, to which Britain and France should hand over their mandated territories; Communism does not furnish a way out, and liberals should beware of attaching themselves to communism merely because it is anti-

fascist. Here is a significant passage on Marxism :

The likeness with the Roman Catholic Church is striking. Power is seized by any means that happens to be handy, and, this done, a monopoly of education is secured. The minds of the young are then adequately modelled and the sheep graze in peace under the eye of the shepherd. To a dogma, an orthodoxy must correspond; to an orthodoxy, a Pope. A Pope, as a temporal ruler, is always absolute. As a spiritual ruler, he always develops an Inquisition.

The great nations have had the chance to make a better world and have failed. At times the book rises to eloquence; at others it "ticks off" a statesman in a sentence—"it left Sir John Simon wondering; and when Sir John Simon wonders, the world may expect great words, but not prompt deeds". The book should be read by all students of affairs. See Worth Noting.

Prof. C. E. Raven's *War and the Christian* (S.C.M., 5s.) is in a sense a pendant to his *Is War Obsolete?* It brings that volume up to date in the light of discussions at the Oxford Conference and elsewhere. While Prof. Raven, who became a pacifist in 1929, never hides his views—he could not if he would!—he can see the force of other contentions and state them fairly and lucidly. The book would serve admirably as a basis for group discussion. It may be commended especially to those in positions of influence in the Churches.

We can imagine few better methods of surveying the course of international politics during recent years than by reading the lectures delivered at the Geneva Institute of International Relations in August each year. Under the title *Geneva and the Drift to War* (Allen & Unwin, 7s. 6d.), the twelfth series of lectures has just been published. Not the least profit in reading them is by realizing how far the world has moved since last August, when the lectures were delivered. There are two lectures by Dr. Gooch, and two by Sir Norman Angell, and among the other contributors are Americans, Russians, and Frenchmen. Mr. E. A. Mowrer is outspoken on the Spanish Conflict, and Dr. M. D. Mackenzie informing on "World Co-operation in Health". Altogether the volume is well worth studying.

Both in the Appendixes and in the text Dr. Edward Griffith's *Sex in Everyday Life* (Allen & Unwin, 10s. 6d.) contains a good deal of useful information, culled from many quarters. Many questions which perplex married people find their answer, and much of the advice is sound and wholesome. Nevertheless, though it is commended by Sir W. Langdon-Brown and Dr. Herbert Gray, there is a dogmatism about the work which is the reverse of scientific. Dr. Griffith is wholeheartedly in favour of birth control, and altogether opposed to *coitus interruptus*. Where he fails, however, is to give due examination to the theories of Ogino and Knaus, and those who have built upon their work. Almost contemptuously he casts aside their theory, merely quoting one set of figures against it, and ignoring all the evidence in its support. A vast vested interest in the sale of contraceptives has now been established, and inevitably there will be keen opposition to any theory which suggests conception control is possible without the use of appliances. It is a pity, therefore, that Dr. Griffith should throw his weight on the side of appliances without adequate consideration of other methods. He does not seem to realize the intense repugnance of many people to the use of appliances on æsthetic and other grounds.

Dr. R. G. Cabot's *Christianity and Sex* (Macmillan, 4s. 6d.) is a short sensible book by an American medical man who sees sex in proper perspective, and has the true scientist's disinclination to accept hasty conclusions. His attitude may be gauged from the advice he gives to lecturers on "sex hygiene"—to display this poster: "This lecture will not solve fundamental problems. Seek ye the Lord".

The indefatigable Mr. G. R. Scott gives us still another book on sex; *Sex in Married Life* (Werner Laurie, 3s. 6d.) is brief and clear, the "practical handbook" it claims to be, in short.

The Rev. W. J. May, who has made a name for himself by his children's addresses, now publishes, in *You're Welcome* (Epworth Press, 2s. 6d.), a volume of talks to women for which speakers at women's meetings will be grateful. The Rev. R. G. Martin and Miss Joyce Reason in *Treasure on the Deep* (Livingstone Press, 2s.) relate some of the adventures of the Bible on the waterways of the world. *More Junior Tales* (N.S.S.U., 1s.), by C. E. Roberts and M. R. Wray, contains eleven addresses, while *Talks on the Light in India* (Livingstone Press, 1s.), by Miss D. B. Harris, is for children from 9 to 13.

Another volume of children's addresses is the Rev. S. Rees Tyrer's *Making the World Go Round* (Independent Press, 2s. 6d.).

Miss D. Holmes Wilson's *The Magic Box* (Burns, Oates, 3s. 6d.) is a children's story which combines instruction with entertainment. By turning the handle of the magic box the children find themselves in 1066 or 1649 or 1666.

Sheppard's Pie gave great delight to many, and Canon Sheppard's admirers—so numerous in every walk of life—will rejoice that he left another anthology so far advanced that his daughter has been able to arrange it as *More Sheppard's Pie* (Cassell, 3s. 6d.). It reveals the anthologist's wide sympathy with humanity and the deep intensity of his nature. Some illustrations from the "(Laughter)" section are quoted in the Editorial, but we cannot refrain from passing on this gem:

Recently, when sending a manuscript to my publisher, I asked him to cause someone to apply to Dr. Inge for leave to quote from one of his books. Later when the proofs were returned, this note was pencilled opposite the passage in question, "Inge says O.K.". I have had much quiet satisfaction in thinking of Dr. Inge saying to me, "O.K., Dick".

Mrs. E. Thornton Cook, having already given us a novel on the Brontës, now turns her attention to the Carlyles. *Speaking Dust* (Murray, 7s. 6d.) is a "Biographical Novel" about Thomas and Jane. Those who know the story will appreciate the way in which Mrs. Cook describes the life of two neurotic geniuses. Others coming to the book without the background of knowledge will probably feel rather bewildered. There are a good many slips and either Mrs. Cook or her printer does not know the difference between an acute and a grave accent: we have *début*, *déjeuner*, and finally *écarté*, which gets one right out of two!

Miss Naomi Royde Smith's unusual gifts of style are revealed in *Miss Bendix* (Macmillan, 4s. 6d.) but the aim of the book is not made clear to our eyes. Miss Bendix, a lonely spinster, grows old accepting without examination the beliefs and practices of conventional religion. To her there comes a mystical experience in which she is conscious for the first time of the rotation of the earth; she loses her faith, becomes a sun-worshipper, and then apparently finds her faith again.

It is a pity Lady Evelyn Giffard has not chosen a title other than *My Katie Greets You* (Nelson, 7s. 6d.) for her pleasing story of the life of Katharina von Bora. The story of Katie's life as a nun is well done, and for her married life skilful use is made of Luther's table-talk.

Mr. W. Riley has a large following, and his *Gold Chains* (Jenkins, 7s. 6d.) will be warmly welcomed. When he is speaking of the Yorkshire Dales and of Methodism he is much more at home than when mixing with criminals. The story illustrates the power of prayer, and Grannie is a winsome old lady.

EDITOR.

The human person is the primary datum of psychology, and personality involves the awareness of others as persons and entering into relation with them. This is the starting point of Mrs. Grace Stuart's *The Achievement of Personality* (S.C.M., 5s.). Her treatment of the subject is necessarily largely psychological, though it has definite philosophical and religious implications. She says, "all personality is the result of relationship, disastrously the result of disastrous relationship, and beautifully the result of relationship with that which is beautiful". This gives the keynote of her work, the aim of which is the attainment of a sane, useful, and happy life. She begins with a discussion of life force, that vital urge or *libido* or hormic energy which is at the root of all human action and evolution. She then discusses the organization of personality, and her treatment of it centres round three definite personal needs, namely, the need for love, the need for significance, and the need for security. These all most naturally culminate in the need for God, and for reconciliation with reality.

From this it will be seen that Mrs. Stuart covers a great deal of ground. She has much to say in criticism of various behaviourist schools of psychology and of the psychotherapists generally. Her exposition of them as well as her criticism is very sound and useful. She writes in a simple, untechnical fashion, and at times almost too colloquially. But her book gives a very good survey of an important subject and should be particularly useful to those who come to the subject for the first time and who need some guidance through its intricacies.

Count Herrmann Keyserling's *Immortality* (Oxford Press, 10s. 6d.) was first published some 30 years ago. Since then two further editions have appeared, and we have before us an excellent translation of the third edition by Miss Jane Marshall. The sub-title tells us that the book is a "Critique of the relations between the process of nature and the world of man's Ideas". Thus it deals with the question of immortality both from the psychological and metaphysical standpoints. Its scope is thus strictly limited, but so far as it goes, it provides a very stimulating and useful contribution to the discussion of a big subject, and is worthy of the encomiums passed upon it by such divers authorities as Dean Inge and Benedetto Croce. The main subjects dealt with are Immortality in General, The Thought of Death, The Problem of Belief, Duration and Being-Eternal, Consciousness, Man and Mankind, Individual and Life. These subjects indicate the wide range which the book covers, and the author's treatment of them is so subtle and versatile as to make it all very interesting reading however little one may agree with him. His main thesis is a comparatively simple one, namely, that belief in immortality or in an immortality which transcends mere personality belongs to the general progress of mankind; he argues that the "duration of individual life may be defined by saying that a supra-personal energy or entelechy governs all temporal change of personal conscious phenomena". Or more paradoxically expressed, "we

are in essence not identical with our person". This is at least an interesting and highly individual approach to the subject, and as a Critique of immortality the book is worthy of careful study.

W. B. SELBIE.

Of expositions of the Apostles' Creed there is no lack, but the Bishop of Ely (*This is our Faith*, Hodder, 5s.) writes with freshness and addresses himself to the ordinary Anglican layman. He does his best with "He descended into hell", but it is startling to find this equated with "to-day shalt thou be with Me in paradise". To encourage the use of the book in study circles a series of questions for discussion is appended.

Dom Hubert von Zeller's *Isaias* (Burns, Oates, 3s. 6d.) is obviously for the Roman communion. Others are not accustomed to the Douay version of such names as Ezechias for Hezekiah, Ozias for Uzziah, Theglathphalasar and so forth. The writer acknowledges his obligations to Cheyne, Driver, and Sir George Adam Smith amongst others, but does not concern himself with any critical questions, and writes in a slap-dash style. He says much rubbish has been written about 7¹⁴—a boomerang kind of observation.

Canon Lindsay Dewar, principal of Bishops' College (the Cheshunt that was), in *What is the Purpose of Life?* (Rich & Cowan, 3s. 6d.), provides a singularly useful, practical book. It falls into three parts—(i) Has the world any purpose? (ii) Is life worth living? (various answers are discussed). (iii) What am I to do with my life? Apart from its emphasis on frequent attendance at communion it is not over "churchy". Its counsels are sound, its arguments cogent, and its style agreeable.

ALEX. J. GRIEVE.

We hear every day that civilization is about to crash in the immeasurable catastrophe of war; and from all quarters an extraordinary variety of solutions is mooted. The suggestion of Father Gerald Vann's *Morals Makyth Man* (Longmans, 7s. 6d.), however, comes as a surprise to most of us—that we should go back to St. Thomas Aquinas for the necessary guidance. The Thomist principle is first stated, a hierarchy of values and the primacy of the spiritual, and then it is claimed that "at least it does offer a way to order and the tranquillity of order is the definition of peace". This way Mr. Vann then proceeds to explore. Thomism as the guiding principle in politics is lucidly worked out and its relevance to the problem of peace. One wonders, however, if the conclusion is, in fact, valid, that if all individuals were at peace, all nations would soon be at peace also?

There will be no peace until the profit-motive with all its injustices is ousted and the dignity of the person and the good of the people are reinstated as the first preoccupations of the State.

If this is the upshot of St. Thomas's teaching we feel that, after all, there is less of a gulf fixed than we had supposed between the age of the League of Nations and the times of "emperor and clown". The axiom of Mr. Vann's work is that religion or rather perhaps the lack of it is, in fact, at the root of all our discontents.

D. W. LANGRIDGE.

NEW EDITIONS, REPRINTS, ETC.

A welcome addition to the "Torch Library" (S.C.M., 3s. 6d.) is Dr. T. R. Glover's *Paul of Tarsus*, and the S.C.M. has also added to its "Religion and Life Books" (1s.), Dr. Wheeler Robinson's *The Cross of Job*, and Dr. Nicholas Berdyaev's *The Fate of Man in the Modern World*.

The third impression of Mr. A. Neave Brayshaw's *The Quakers: Their Story and Their Message* (Allen & Unwin, 5s.) is a revised and expanded edition, incorporating a study of "the present work and condition of the Society". Dr. Harry Roberts's *Euthanasia and Other Aspects of Life and Death* has been re-issued by Constable at 3s. 6d. There are additions to both the "Everyman's Library" (Dent, 2s.) and the "Thinker's Library" (Watts, 1s.); the new books in the former are Mr. Walter de la Mare's *Stories, Essays and Poems*, Mr. Frank Swinnerton's *The Georgian Literary Scene*, and *Hindu Scriptures*, edited by Dr. Nicol Macnicol, and in the latter Prof. H. Levy's *The Universe of Science and A Book of Good Faith*, selections from Montaigne chosen and arranged by Mr. Gerald Bullett. From the Oxford Press comes Miss Constance Holme's *Beautiful End* in a 3s. 6d. edition.

LECTURES, PAMPHLETS, ETC.

Two series of broadcast addresses which will be warmly welcomed are the Dean of St. Paul's *Signposts to God* (S.C.M., 2s. 6d.), and the Rev. J. S. Whale's *This Christian Faith* (S.C.M., 3s. 6d.). It is said that Anglican hearers preferred Mr. Whale's addresses, and Free Church hearers Dean Matthews's, another illustration of the perversity of human nature.

All ministers should make a point of seeing the Independent Press pamphlets—the Rev. E. Clifford Knowles's *Church Membership Group* (2d.) "An Outline for Discussion Classes for Intending Members", and also *Our Young People and Church Membership*, to which the contributors are the Revs. H. A. Hamilton, E. W. Coltman, R. R. Parry, and Luke Beaumont. A little volume of quite unusual merit is Prof. F. M. Powicke's *History, Freedom, and Religion* (Oxford Press, 2s. 6d.), the Riddell Memorial Lectures in the University of Durham. The attention of readers is drawn to a pamphlet prepared by Anglicans and Free Churchmen of the Coventry Christian Social Council, *The Christian Church and Social Duty* (1d.), drawn up as a basis for the United Christian Social Campaign in Coventry. We wish the rising generation could catch the spirit of Dr. Gilbert Murray's two lectures, *Liberality and Civilization* (Allen & Unwin, 2s. 6d.), given at the invitation of the Hibbert Trustees. They have the mellow wisdom which marks one who can well be described as *kalos kagathos*. *Trouble and Promise in the Struggle of the Church in Germany* (Oxford Press, 6d.) is Dr. Karl Barth's Deneke Lecture delivered in Oxford in March. Dr. M. W. R. Van Vollenhoven's *The Tragedy of Spain* (Burns, Oates, 1s.) is an *ex parte* pamphlet denouncing the Spanish Government from the former Dutch Minister in Madrid. Mr. John Strachey's pamphlet, *Why You Should be a Socialist* (Gollancz, 2d.), is worth reading.

ALSO RECEIVED.

- The Combined Gospels.* Heffer. 5s. The whole story of Christ in a single narrative; compiled from the Four Gospels.
- DAVID ANDREW. *Accepting God.* Nicholson & Watson. 1s. Earnest addresses.
- The Logic of Righteousness.* Hodder. 1s. 6d. Addresses by a Layman.
- RUPERT C. THOMAS. *Spiritual Law in the Natural World.* Covenant Publishing Co. 1s.
- G. CAMPELL MORGAN. *Voices of Twelve Hebrew Prophets.* Pickering. 2s. 6d. Expositions on the Minor Prophets.
- JOHN RITCHIE. *Impending Great Events.* Pickering. 2s. 6d. Addresses on the Second Coming of Christ.
- G. T. B. DAVIS. *Seeing Prophecy Fulfilled in Palestine.* Pickering. 1s. 6d.
- GERTRUDE DANIELS. *He Ever Liveth.* Pickering. 1s.
- A. RENDLE SHORT. *Why Believe?* Inter-Varsity Fellowship. 1s.
- G. C. AALDRERS. *Recent Trends in Old Testament Criticism;* D. M. BLAIR, *The Light of the World.* I.V.F. 6d. each.
- BERTHA C. KRALL. *Twenty-five Festival Orders of Service.* N.S.S.U. 9d. For the Sunday School.
- DORIS M. GILL. *Earnest-Money.* Ludgate Circus House. 6d. A One-Act Play for young people.
- Hail Mary; Our Father; My Little Friend Jesus.* Burns Oates. 1s. each.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (April). The Wesley Bicentenary number. There are sixteen articles on Wesley's conversion by Methodist and other scholars. Three long reviews deserve special mention—the Rev. F. B. Harvey's examination of studies of Wesley by Piette and Rattenbury, Dr. Lofthouse's critique of Dr. Vincent Taylor's *Jesus and His Sacrifice*, and the Rev. B. A. Barber on the Rev. J. F. Mozley's *William Tyndale*.

The Hibbert Journal (April). A good number. Mr. H. N. Spalding pictures how Oxford could use Lord Nuffield's gifts for a school of religion and ethics, Oscar Ljungström writes on "Universal Divinity", and Colonel Luard on "The Eternal Creator in Eastern and Western Thought". M. Alfred Loisy begins a study of Couchoud under the title of "Was Jesus an Historical Person?". Mr. Guy Kendall thinks the Doctrine Report of the Church of England is reactionary, and Colonel Mozley thinks it is a charter for Modernism. Prof. Dawes Hicks surveys recent philosophical literature.

The Baptist Quarterly (April). This quarter the articles are more general than historical, though Dr. J. H. Rushbrooke describes the history of the Baptist World Alliance. The Rev. W. T. Bowie writes about "The Bible as Literature", Dr. John Pitts on "The Preaching of the Atonement", while Dr. A. J. Waldock's subject is "The Making of a Capital: Canberra".

The Layman (April). An interesting study by Mr. E. B. Walling tells of ten years' preaching. The Rev. P. T. Thomson writes on "Cromwell and the Christian Ministry", and Sir Frank Brown on "India in Transition".

The Modern Churchman (March-May). The articles in these numbers include Dr. T. Hywel Hughes's "Can We Reach a Final Theory of the Atonement?", the Rev. J. C. Hardwick's "The Vacuum", and an analysis of *Civitas Dei* by the Rev. G. L. H. Harvey.

The Expository Times (April-June). These numbers are very fresh and interesting. Among the articles worthy of consideration are Miss Evelyn Underhill's "The Christian Year in Worship", the Rev. T. Wigley's "Faith, Rational and Religious", the Rev. R. C. Ford's "Symbolism in Worship", Dr. Sydney Cave's "Professor Barth's Dogmatics", and Prof. R. Corkey's "War, Pacifism, and Peace".

Friends' Quarterly Examiner (Fourth Month). An excellent article by Dr. Rufus Jones on "Whittier's Fundamental Religious Faith" opens the number. Mr. W. S. Rowntree discusses "Spiritualism and Psychical Research", Mrs. Holdsworth tells a Quaker story for children with characteristic skill, Dr. Meyrick Booth in "The German People and the Peace Question" pleads for a more sympathetic attitude to modern Germany, and Mr. T. E. Harvey's "The Divine Message" emphasizes the Quaker witness.

The Christian Quarterly (April). Mr. T. H. Fraser gives "The Point of View of the Man in the Pew", the Rev. W. H. Warburton writes on "Toleration", the Rev. James Gray on "Peace and Pacifism", and the Rev. W. F. Brookman on "The Case for Centralization in Church Polity".

The International Review of Missions (April). The Rev. William Paton writes about the Madras Meeting and its relationship to the Oecumenical Movement. Dr. D. C. Holtom's "State Shinto and Religion" is very informing, while the titles of some of the other articles indicate the wide scope of the issue: "The Heritage of the North China Peasant" (Rev. F. S. Drake), "The Problem of the Russian Emigrés" (Miss A. G. Bowden-Smith), "The Missionary Situation in Turkey" (Rev. H. H. Riggs), "Evangelization Through a Foreign Language" (Dr. R. S. McClenahan), "Youth in the Batak Church in Sumatra" (Dr. E. Verwiebe), "Training Students in Social Work" (Rev. W. S. Taylor), and "The Riddle of Sikhism" (Rev. C. H. Loehlin).

World Dominion (April). A most interesting number, with the Editor's "World Evangelization" setting the tone. Several articles deal with literature as an aid to evangelism, and others with China and Manchukuo. Dr. D. A. McGavran continues his "Battle for Brotherhood in India Today", and in this issue studies Dr. Ambedkar.

The Evangelical Quarterly (April). The first article, "The Authorship and Authenticity of the Fourth Gospel", by the Rev. E. K. Simpson, is very unchristian in temper. Two extremely useful articles are Dr. A. L. Drummond's "The Architecture of our Reformed Churches" and Dr. J. T. Hornsby's "Scotland's Magna Charta: The National Covenant". The Rev. J. Warren writes on "Our Alleged Debt to Rome for the Bible".

The Common Room (April, 1938). Quakers play a prominent part in this number, as in the movement. There are papers by Dr. H. G. Wood and Prof. J. W. Harvey, and an appreciation of W. W. Vaughan.

Religion in Education (April). This issue also contains an appreciation of Dr. Vaughan by the Headmaster of Westminster. The Rev. Hugh Martin writes on "The Bible After Criticism", Mr. W. A. Grace on "Personal Relationships in a School", and there are some interesting letters from a teacher's correspondence, this time on prayer.

Individual Psychology Medical Pamphlets (No. 9). Entitled "The Contribution of Alfred Adler", this pamphlet contains tributes to Adler, and estimates of his contributions to various branches of medical study. The writers include Drs. H. C. Squires, Cuthbert Dukes, O. H. Woodcock, and Sir W. Langdon-Brown.

Bulletin of the John Rylands Library (April). There are tributes to Sir Evan Spicer and Dr. Mingana. Among the lectures, most of which have since been published separately, are the Editor's "The Royal 'Injunctions' of 1538 and the 'Great Bible', 1539-1541", Dr. Baron's "Cicero and the Roman Civic Spirit in the Middle Ages and Early Renaissance", Prof. Charlton's "Browning: The Poet's Aim", Dr. Dodd's "The Gospels as History: a Reconstruction", and Dr. Manson's "Sadducee and Pharisee: the Origin and Significance of the Names".

The Yale Review (Spring). Perhaps the most striking article in this number is Mr. L. J. Halle's "Faces in the Jungle", describing experiences in Guatemala. Mr. Chester H. Rowell discusses "The Resources of the Republican Party" and Prof. Carl Becker gives us "Afterthoughts on Constitutions". Prof. H. E. Sigerist writes on "Socialized Medicine", M. Albert Guerard's subject is "The French Bourgeoisie and Communism", and Mr. F. L. Hayes's "Hitler and Central Europe". There are stories by Mr. M. W. Jackson (very good indeed) and Miss Anne W. Armstrong.

Religion in Life (Spring). An interesting and well-balanced number. Dr. D. C. Macintosh's "The Hope of Immortality" is one of the best articles on the subject we have seen. Mr. Basil Mathews follows with "The Church Faces the Storm", and Dr. E. S. Brightman with "New Light on the Soul and God". Among the other contributors are Dr. E. G. Homrighausen, Dr. F. J. Foakes Jackson, and Dr. C. C. Richardson. Nature lovers will find Dr. G. C. Hunter's "John Muir, Mystic" very welcome, and there is an informing article by Dr. W. P. Merrill on "The Gifts of Jesus to the Church".

The Anglican Theological Review (April). The Rev. C. W. Lowry writes on "The Genesis of the Religious Formula of the Trinity", Dr. F. C. Grant on the text of *Mark*. The Church Congress Syllabus is continued, this number dealing with "The Content of and Authority for Christian Evangelism". About half the issue is given to book reviews.

The Colgate-Rochester Divinity School Bulletin (February). A valuable article is Mr. D. J. Evans's "What About Evangelism?". Prof. J. W. Nixon's "The Significance and Function of the Church" discusses the issues raised at the Oxford Conference.

The Review and Expositor (April). The best feature in this journal recently has been Prof. G. S. Dobbins's "Facing Pastoral Problems". In this issue he has a wise article on the Church attendance problem. An English Congregational contributor is the Rev. H. E. Hewitt, who writes on "Life's Real Needs". The Rev. E. N. Gardner has an article on "Jeremiah".

The Harvard Theological Review (April). This review makes not the slightest concession to the popular mind, but is packed full with learned contributions. These are "Religion and Science" (Walter E. Clark), "Herakles and the Gospels" (Herbert J. Rose), "The Highest, Heaven, Aeon, Time, etc., in Semitic Religion" (James A. Montgomery), "The Amphibolous Terms in Aristotle, Arabic Philosophy and Maimonides" (Harry Austryn Wolfson), and "Two Problems in Melito's Homily on the Passion" (Campbell Bonner).

The Review of Religion (May). Sixty pages are given to book reviews. There are three articles: Dr. G. G. Scholem's "Philosophy and Jewish Mysticism", Prof. J. C. Archer's "Co-operation and Conversion Among the Great Religions", and Miss M. B. Block's "Scientist into Seer" (Swedenborg).

The articles in *In Extremis* (1938), No. 1, are *Das Verständnis von Welt und Mensch im Griechentum u. im Neuen Testament*, by Prof. Rudolf Bultmann, in which the contrast between the Hellenic and the Hebraic is thoroughly drawn out, and *Calvinisme et philosophie*, by Prof. Auguste Lecercf, in which the Calvinism is Calvin's, and the philosophy approved by Calvin is shown to be intuitionist. No. 2 contains an article in French on the relation of the Christian individual and Church to the State by Prof. Leenhardt of Geneva, a meditation in German by Dr. Visser 't Hooft on Pilate's question "What is truth?", and some stimulating *Gedanken über Vinet*.